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Vol. XVIII. No. 30 Chicago, Saturday, October 26, 1895 Whole No. 886

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The Living Church

Saturday, October 26, 1895

The General Convention of 1895

Monday, Oct. 14th—Eleventh Day

ADDITIONAL REPORT

At the morning session messages from the House of Bishops, Nos. 37–43 inclusive, were received.

No. 40 concurred with the House of Deputies in favor of erecting Northern Michigan as a new diocese.

Of the other messages, those receiving immediate consideration were No. 41, which went to the calendar; Nos. 42 and 43 were concurred in.

No. 41 named as Church university regents the Bishops of Albany, Minnesota, Kentucky, and the Rev. Drs. Dix, Greer, Huntington, Potter, and Messrs. Prof. Dresler, Prof. Garnet, Geo. W. Vanderbilt, Spencer Trask, and Silas McBee.

No. 43 refers to printing a list of ordinations and having a recorder keep the list hereafter and funish certified copies. It was stated in this connection that the list of deacons ordained since 1785 numbered 77,068.

The Rev. Dr. Rhodes, of Southern Ohio, offered the following resolution:

Resolved, That the House of Deputies, with most delightful memories of the excursion to Faribault on Saturday, Oct. 12th, extends to the people of that city and Bishop Whipple and Bishop Gilbert sincere thanks for the generous and abundant welcome and hospitality with which we were received; that we are profoundly impressed by the evidences of wise philanthropy on the part of the State, and of the pre-eminent beauty and promise of those great institutions of learning and piety, which crown the years and labors of the beloved Bishop Whipple; and that a copy of these resolutions be forwarded to the mayor of Faribault and to Bishops Whipple and Gilbert.

That at the same time we are not unmindful of the thoughtfulness and courtesy of the gentleman who provided a special train by which we were carried to and from Faribault on that excursion, and we beg to offer him our thanks.

Dr. Rhodes moved that the resolution be adopted by a rising vote, which was done, after accepting an amendment offered by Pierpont Morgan, inserting the name of Roswell Miller, President of the Chicago, Milwaukee & St. Paul railroad.

The Rev. Dr. Hoffman made the following statement in regard to the report on revision of the canons:

"The Joint Commission withhold for the present their report on the canon on marriage and divorce, which they hope to present to-morrow morning.

"As to the changes that have been made by the commission:

"First, in regard to the canons on ordination, we have provided a new schedule for examination for deacons' and priests' orders. The only change in the schedule as printed is in the examination of candidates for the priesthood. We have inserted, in connection with the examinations on the Apostle's Creed, the words, 'and the Nicene Creed.' The Joint Commission voted for that on the unanimous recommendation from a meeting of the professors of our various theological schools and seminaries. They have a meeting, annually, in Easter week, and this was voted for at their last Easter meeting.

"We have also arranged the canons in chronological order in a manner by which they can be readily found from the index. There is also a canon introduced on the translation of bishops, also in regard to provinces. There are two new canons, one on standing committees, and another important canon on the mode by which a bishop can be presented for trial. In our canons before we left the mode to the House of Bishops.

"The matter of suffragan bishops we have left to the House of Bishops, as the commission was unable to arrive at a satisfactory conclusion in that matter.'

The order of the day was then called for, and the discussion of message No. 9 from the House of Bishops resumed. In reply to a question, Dr. Hoffman said that the report from the commission was not to be regarded as final and complete until the additions should be brought in to-morrow. Paragraphs 2 and 3 of section 4 were taken up and adopted by a vote of clergymen, ayes 52, nays 1; laity, ayes 47, nays 1. Section 5 was carried. Clergy, 53 ayes; laity 43 ayes; no negatives.

Section 6 being reached, the subject of representation from missionary districts and churches in Europe came up again.

Judge Prince moved for a provision that one lay delegate be chosen by the nomination from the clergy and laity of any missionary district, to have seats in the House of Deputies, with privileges of deputies except that they shall have no vote.

Mr. Goddard, of Rhode Island, offered an amendment including the representatives of the Church in Europe.

The motion as amended was adopted by the following vote: Clergy, 50 ayes, 1 nay, 2 divided. Laity, 43 ayes.

Section 2 of message No. 9 from the House of Bishops, as already amended by the House of Deputies, was next taken up for consideration.

Dr. Blanchard moved to further amend the section by striking out the word "primate," and inserting in the place thereof the words, "presiding officer of the House of Bishops."

Dr. Fulton moved as a substitute to insert the words "presiding bishop."

The Chair was about to put the substitute of Dr. Fulton, when Dr. Taylor, of Springfield, called for a vote by dioceses and orders. This led Dr. Fulton to ask permission, in the interest of saving time, to withdraw his substitute; several present objecting to the permission being granted, a vote was called for upon it, resulting in 144 voting in favor of the permission and 88 against.

Mr. Thomas, of Pennsylvania, then arose and renewed the substitute just withdrawn by Dr. Fulton.

Dr. Hoffman called for a vote by dioceses and orders on the substitute of Mr. Thomas, which was to insert the words "presiding bishop" in the place of primate in the section, and the vote was as follows: Clerical, ayes, 25, nays 22, divided 6; lay votes, ayes 26, nays 18, divided 1.

The amendment was declared lost.

Dr. Blanchard's amendment was then put and carried.

Section 2, as amended, was next put to the House for its concurrence with the House of Bishops. A vote by dioceses and orders was taken upon it, the vote being as follows: Clerical vote, ayes 53, nays 0; lay vote, ayes 47, nays 0. It was therefore declared carried.

The section amended will therefore now read: "The General Convention shall meet in every third year on the first Wednesday in October, unless a different day be appointed by the previous Convention, or at such time and place as shall be appointed by the Convention, and if there shall appear to the presiding officer of the House of Bishops sufficient cause for changing the place so appointed he may appoint another place for such a meeting. Special meetings may be called in accordance with canonical provisions of the Convention."

A recess was then taken for lunch.

AFTERNOON SESSION

At the opening of the afternoon session Dr. Huntington rose to a question of privilege by stating: "There is present in the house the venerable Dr. Smith, of Baltimore. He is chairman of the committee on Church unity of the general assembly of the Presbyterian Church, and has already been received and cordially welcomed by the House of Bishops. I move that he be invited to a seat on the platform." The motion was carried, and Dr. Smith escorted to the platform.

The chairman stated that the next matter was the consideration of the adoption of Constitutions 1 and 2 of message No. 9 from the House of Bishops.

Mr. Burgwin moved that Constitution No. 2 be taken as part of No. 1, and numbered section 7. This was carried.

The adoption of the entire two sections was then voted upon, the vote first being taken *viva voce* and agreed to, but afterwards Dr. Hoffman thought that such an important matter should be decided upon by a vote of dioceses and orders. The vote in this manner was accordingly taken, and resulted as follows: Clerical vote, ayes 52, nays 0; lay vote, ayes 40, nays 1.

The Chairman stated that they would then proceed to consider message No. 18 of the House of Bishops, which referred to Constitution No. 3, but before this course of action was decided upon, Hill Burgwin moved to postpone the consideration of this message and take up message No. 19, which had reference to Constitution No. 4 and related to provinces. Mr. Burgwin explained: "The Article now before the House, that of No. 18, of the House of Bishops, is the most important one contained in the report of the committee on revision, and will lead to an extended debate, which may, by its extension, endanger the entire work of the Convention, and not only so, it contains references and provisions for what the Convention has not yet agreed to establish; namely, the constitution of dioceses and missionary districts into provinces. It seems we should first decide if we are going to have provinces in this country before we make provision for their regulation and constitution. I think we should first go through with our articles of organization before we proceed to anything else involving the General Convention in its organization as a legislative body. The provinces will come next in order, and then the formation, and regulation, and division of dioceses."

Dr. Hoffman agreed with the last speaker, and seconded his motion, also stating that he thought it was about time they postponed the whole matter until they had the report of the Joint Commission on amendments to the Constitution and Canons.

John Wilkes, of North Carolina, moved:

Resolved, That the consideration of the order of the day, being the report of the Joint Commission on the revision of the Constitution and Canons and the messages of the House of Bishops relating thereto, be postponed until after the final report of the Joint Commission is made to-morrow morning.

Mr. Earl, of Albany, moved this be laid on the table, and upon a vote being taken upon his motion, a division was called for, and there voted 176 in the affirmative and 42 in the negative.

Mr. Packard, of Maryland, then offered the following resolution.

Resolved, That message No. 18, of the House of Bishops, and succeeding messages of the House of Bishops received by this House containing proposed amendments to the Constitution, be and they are hereby referred to a committee of this House, consisting of six clergymen and six laymen, who shall report at the next Convention and the report of such committee shall be published at least six months prior thereto.

Mr. Packard asked leave to explain his motion, and in doing so said: "This is the 11th day of the session of this House. We have had under consideration in one way and another the matters of constitutional amendments, and we have gone through two sections. These sections, whilst important, may be said, in comparison with those that come afterwards, to be but the bark; the real pith and marrow of the matter is before us, and we have come to this limited point. It is perfectly manifest that it is impossible during this General Convention to consider these grave and weighty matters as they should be considered during this session. I go no further in the statement of the difficulties which it seems to me lie before us. We have acted so far upon the messages of the House of Bishops up to No. 9. We have before us a number of other messages of the House of Bishops from No. 18 onward. The Constitutional Commission and its report, in the present state of the case, cut no figure. Their great labor has been availed of in the House of Bishops. The House of Bishops has acted upon that report, and what is now before us are these distinct propositions and amendments to the Constitution submitted to us by the House of Bishops. If it be true, as I have said, that it is impossible for us, within the limited time now at our disposal, to act upon these messages of the House of Bishops, what, may I ask, is the respectful and proper course to pursue in regard to these messages? Manifestly to refer them to a committee of our body to report. It is clear, of course, that they will come up as new matter in the next General Convention, but they come before our House after having undergone the scrutiny of our new committee. The committee presents its report to the House, recommending concurrence or non-concurrence in these messages, as it may see fit, and then when our House has acted upon them they go back to the House of Bishops, which as a body does not change greatly, as ours does, but will, in all probability, three years hence, be much the same as now. It seems it is not only the proper and most respectful way but the most expeditious way of acting upon this matter."

Dr. Greer said: "We have not proceeded so far as the deputy has said. We have acted upon the 9th message. We have concurred, but with amendments. These amendments have to be acted upon by both Houses, if there is a disagreement, and therefore final adoption is still further postponed. This is the 11th day of the session. The calendar has not yet been reached, nor has the unfinished business been taken up, and to-morrow is the last day upon which new business can be introduced. That is the situation. I have felt very strongly from the beginning that the spirit of the Constitution under which we are acting requires that we should proceed in the way in which we have been proceeding. I think that the Constitution contemplated it should be altered with extreme care and deliberation."

Dr. Davenport moved as an amendment:

Resolved, The House of Bishops concurring, that all messages from the House of Bishops upon the revision of the Constitution which have not been finally acted upon, together with the report of the Joint Commission on the Revision of the Constitution and Canons, be re-committed to the Joint Commission on Revision to report to the next General Convention.

Dr. Davenport, explaining his motion, said: "At the last General Convention a joint commission was appointed, consisting of seven bishops, seven clergy, and seven laity, for the purpose, as defined in the Constitution, of presenting the revision of the Constitution and Canons and providing for the growth of the Church, and also for all those questions involved in its usefulness. That committee has come before this Convention with a report in which they state they have had 41 sessions in three years, an average of nearly 14 sessions a year, or quite an average of one a month. I have as yet to hear of a commission since my connection with this work which has more faithfully, more steadily, more thoroughly, done its duty to the Convention than this Joint Commission has. Now this resolution proposes to take what was given to a joint commission and give it to a commission only of this House. I don't believe this body of clergy will feel it is the proper courtesy to a joint commission composed of bishops, presbyters, and laymen, to take it entirely out of their hands with this little consideration we have given it."

Dr. Greer: "I have not been disposed to think that the deliberations which have been given to certain proposed changes in the Constitution have been excessive. On the contrary, I think that we have, perhaps, not given enough time. An instrument like the Constitution should be considered section by section, paragraph by paragraph, even word by word. It is not unreasonable that we have given so much time to it. It is unreasonable that more time should not be given to it. The time that we have at our disposal should be given to this work. When a great State like New York, or any State in the Union, proposes any changes to its Constitution, a constitutional convention is held, and, as in the case of New York, continued in session for six months, doing nothing else than carefully considering all the Constitution, article by article, section by section, almost word for word. I don't believe our Constitution meant that these alterations and amendments should be hastily considered, but that they should have the careful consideration of a committee of these Houses. I do maintain, in the interest of the sacred and the inviolable nature of the Constitution of this Church that it should be changed in the most careful, patient, and laborious manner, and therefore, it seems to me that it would be in keeping with the spirit of our Constitution that these proposals and changes as they come down from the House of Bishops should be sent to a committee and then reported at a subsequent session of this body."

Dr. Spalding, of Colorado, said: "The present commission has not as yet made its report, and is not therefore in condition to be discharged."

Dr. Davenport again called attention to the fact of the work of the Joint Commission, stating that it was not new business that was being prepared. This commission has already given three years to the work, and it was not to be supposed that they would do better if they discharged that committee and appointed a new one to do the work. They had not considered this report, and the question of courtesy came in in a very strong way. He thoroughly concurred with Dr. Greer in the statement of the sacredness of the work, and believed in going to those who understood the matter and not to an untried committee. It seemed a better way was to leave the matter in the hands of the old committee, for by the proposed change it would seem a reflection upon the work of the old committee.

The Rev. Dr. Elliott, of Maryland, cited what he called some of the many ways in which an effort was being made in the revision work to take power out of the hands of the House of Deputies and place it in the hands of the House of Bishops, in matters of doctrine, matters of law, and matters of relations between vestries and rectors, and a translation of a presbyter from one diocese to another. Dr. Elliott said that he was not speaking in antagonism to the power of the episcopate itself, but only to such things as he felt would be done by heaping power upon power upon the bishops of the Church. He thought some portions of the report positively injurious, and that it contained both sins of omission and commission. He desired that the matter be referred to a committee of the House.

The Rev. Dr. Stone, of Chicago, said: "As a member of the Joint Commission I do not for one moment suppose that the House of clerical and lay deputies of the Convention could be guilty of an act of discourtesy. I do not suppose that the mover to refer this to a committee had in mind for one moment any idea of discourtesy. We disclaim, as members of the commission, any such intention. Notwithstanding there have been for some time before this Convention met, and during its sessions, words passed which have implied incompetency and other disqualifications, the Joint Commission has held its peace, it has made no reply; but the time has come when I think I ought to make a reply on the part of the Commission.

"We did not ask the Convention to appoint us on a joint commission; we did not implore the Chair to place us there; we were placed there unknowingly and without request on our part. We went to work as honest men; we had no desire to compromise the rights of this House; we had no desire to increase the power of the House of Bishops. The claim that we had episcopal supervision or domination is absolutely false from beginning to end. The bishops have exerted no undue influence. If we have apparently made concessions, I think it would be found that they were not concessions that this House was not prepared to make. You have in the passage of the first and second articles of the Constitution conceded every point of importance that the Commission contended for, save the elective presidency—the mere phraseology of primate is of little consequence, and perhaps goes with the other. We have labored in that work for a longer time than the whole General Convention in any of its sessions has ever given to the work of the Church. We tried to be just. We had conferences on both sides. We asked this man and that man versed in constitutional law what would be the right line to take; we submitted it to the Church some three months before it was brought into the House. Assuming the right of this House to recommit the messages from the House of Bishops is absolutely within your power, I should certainly consider it ought to go back to the Joint Commission, instead of a new committee, because within the last six or eight weeks we have had a flood of light thrown upon the work; we have had criticisms from all sides, and we have not been able to take these criticisms into consideration, as we could do now, and present a new report."

The Rev. Dr. McVickar, of Pennsylvania, protested against any idea of discourtesy. "We are working for one great cause," he said, "shoulder to shoulder. We may make mistakes, but we shall not be discourteous. But the point I want to make is this, that the final report of this Commission comes in to-morrow, and then the life of the Commission ceases, and it will be in order to appoint a new one, but it will have to be a joint one, and we will have to refer it to the House of Bishops. I do not stop to discuss the details of the report. It is important to be expeditious, but so far as disparaging remarks are concerned, I have not heard any, although I am in a position where I would be likely to hear any made."

The Chair supported the position taken by Dr. McVickar.

Dr. Hoffman: "The bishops have sent down several excellent amendments. I never dreamed that the House of Bishops would have time to discuss all these subjects. I think the prolonged discussion has been beneficial not only to us but to the Church at large. The first point that would have been taken up would have been the question of the provinces, and I do earnestly hope that we may have some expression from this House on the question of the provincial system. The matter was before the General Convention of 1889, and a report was made to the Convention of 1892 by the joint committee on the question of a provincial system, and when the time comes I wish to call attention to the report in which they set clearly and distinctly before us that the time had to come for some action on the part of the General Convention looking to the dividing of this Church into provinces. We have given only a little more than four days to all the messages of the House of Bishops, and I had hoped that we should give some attention to this question, that it may be advanced. As to the other matters, it is of very little consequence whether they are discussed by this Convention or not. If we do not do it at this Convention it must be done at the next. It seems to me that we have more than a week of working time before us, and we ought to take up that subject."

The debate was suspended at this point, as the hour of adjournment was reached.

Tuesday, Oct. 15th—Twelfth Day

The first business introduced was the report from the trustees of the General Theological Seminary, presented by the Rev. Dr. Littell, of Delaware, who said that it was the most encouraging ever presented. It congratulated the Church on its prosperous condition, and expressed gratitude to its patrons and benefactors, and especially to the dean. It suggested an amendment by providing for a standing committee from the trustees that should execute the will of trustees during the recess. It also provides that notice may be given in case of removal of the dean or other professors, that nomination be made at one meeting of the Board of Trustees and acted on at a meeting not less than two months later, due notice of said meeting to be given to every member of the Board; that nominations may be received by the secretary not less than three months before the meeting at which they shall be acted upon, and sent by the secretary to every member not less than two months before the meeting, thus giving more time for the consideration of the professors.

Mr. Lightner, of Minnesota, presented a memorial from that diocese asking for the setting off of a missionary district, and requested its reference to the committee on amendments to the Constitution. It was so referred.

Judge Prince offered a resolution for uniform spelling of the human name of our Blessed Lord throughout the hymnal. The resolution was placed on the calendar.

The Rev. Mr. Schouler, of Easton, said he had a similar resolution which he would like to have read. His resolution provided that either the change should be made or that permission should be given for the use of the old form.

The Rev. Dr. Duncan read the report of the committee on the state of the Church. He said that it was a matter of regret that some of the returns called for had not come in in as complete a form as was necessary for a full and accurate report, and called attention to the fact that omissions in one direction affected the whole report. The report shows 300 more clergy to-day than three years ago—a gain of about 7 per cent.; an increase of 24 per cent. in the ordination of deacons and priests, there having been 1,132 in the period. The number of candidates for Orders is smaller than three years ago, and although the difference is slight, it indicates a halt, and gives food for thought. There is an increase in the number of lay-readers of 59. "The increase in the Baptisms and Confirmations is encouraging, and the Church has 67,571 more communicants to-day than three years ago, an increase of over 12¼ per cent. The difference between the rate of increase of communicants and clergy demands serious thought. The increase of the number of clergy ought to keep pace with that of the communicants. We have need to pray the Lord of the harvest that he will send forth laborers into the harvest, and we have need to select men of skill and wisdom to labor in the fields." (The report will be published in pamphlet form from which we shall give extracts after the adjournment of the Convention.)

A deputy from Easton moved the following:

Resolved, The House of Bishops concurring, that the first Sunday in November of each year be recommended to the several churches of this Church throughout the land as a day for taking up the offertory for the General Clergy Relief Fund.

This went on the calendar.

Messages from the House of Bishops were then received as follows. No. 44:

Resolved, That, the House of Deputies concurring, the following changes be made in the title page of the Book of Common Prayer, and the proposed change be made known to the several dioceses that the same may be adopted and ratified at the next General Convention. Strike out the words "according to the use of the Protestant Episcopal Church in the United States of America," and insert, "according to the American use."

This was referred to the committee on the Book of Common Prayer.

Message No. 45, announcing that they had received the report of the Commission to point the canticles, and adopted the resolution therein contained.

The House concurred in the message.

Message No. 46: The House of Bishops informs the House of Deputies that it has adopted the following preamble and resolution:

Whereas: The diocese of Minnesota, by deliberate action of the Bishops and convention thereof, has, for urgent and sufficient reasons, declared its desire to establish its northern limits on the south line of the counties of Big Stone, Stevens, Pope, Stearns, Benton, Mille Lacs, Kennebec, and Pine; and

Whereas: This House is sufficiently advised of the consent of the parishes lying on either side of that line, and said diocese has tendered to this General Convention a concession of that part of its jurisdiction north of that line; and,

Whereas: Doubts are entertained by many of the power under our Constitution permanently to alter the territorial extent of a diocese in this form, yet impressed with the great necessities of the Church in that diocese, and of the justice of her claims to prompt relief, and following repeated precedents in like cases; therefore,

Resolved, The House of Deputies concurring, that the General Convention hereby signifies its consent and agreement to the limitation of the jurisdiction of the Bishop and convention of the diocese of Minnesota within the limits above indicated, until such constitutional amendment and legislation thereunder can be secured as are necessary to remove the doubts aforesaid, and that in the meantime the territory of the limits aforesaid, and within the State of Minnesota, be held and treated as missionary territory and subject to missionary jurisdiction.

Mr. Lightner, of Minnesota, moved that the consideration of this message be referred to the committee on constitutional amendments.

Message No. 47, announcing the concurrence of the House of Bishops to the resolution, contained the House's message No. 34, providing for the use of the words "bishop-coadjutor," to take the place of the words "assistant bishop."

Message No. 48, announcing that the House of Bishops would take a recess at 12 o'clock noon, on Thursday of this week, the House of Deputies concurring, for the purpose of enabling the two Houses to receive and consider the report of the committees on Christian education and the Church Board of Regents, and consider the subject of Christian education.

The House concurred in the message.

Message No. 49, announcing that the missionary district of Alaska be placed for the present under the oversight of the Bishop of Olympia, his title to be the Bishop of Olympia and Alaska.

Message No. 50, announcing concurrence in the resolution contained in message No. 24, proposing a change in title 3

canon 4, section 3, having reference to the sessions of the Board of Missions.

No. 51, announcing concurrence in the resolution in message No 35, as to the time of final adjournment.

No. 52, announcing concurrence in the resolution contained in message No. 27, changing title 1, canon 6, section 10.

Message No. 53, announcing non-concurrence with the House in the adoption of a resolution contained in message No. 26, opposing a change in title 3, canon 4, section 3 because in its judgment such legislation gave the power of dividing a division of the diocese to the minority.

Dr. Hoffman, in speaking to his request for the order of the day to be proceeded with, said: "I deeply regret not being able to be present this morning with the special report of the Joint Commission on the Revision of the Canons and Constitution. The only matter remaining in our hands is that of No. 35, on marriage and divorce. We had hoped to have reached a conclusion yesterday afternoon with reference to it, but the legal members asked to have another day for its consideration. They are expecting to report to the Commission to-day, when I hope to be able to present immediately the special report of the Joint Commission."

The order of the day was then proceeded with.

Dr. Harwood, of Connecticut, said: "I must beg the indulgence of the House if I repeat what other deputies have already said. We have reached a point in this discussion where we discover that we can go no further. We are now in a sort of *cul-de-sac* We have not yet touched the great questions or the great projects which are involved and stated in this report of the commission. I think it is the common sentiment of this House that we must stop. There are two propositions before the House which bring the matter to a direct issue. Mr. Packard offered a resolution yesterday that a committee be appointed by this House to which the report of the Commission on revision shall be referred. We are asked to consider the substance of this report under the form of the communication from the House of Bishops, and the House of Bishops has acted. Inasmuch as the House of Bishops has acted, we find in addition an amendment from the deputy of Tennessee, Dr. Davenport, which presents another mode of disposing of this subject. The thing for us to do is to adopt the resolution of Mr. Packard, which is the easiest and best way of disposing of this whole matter Here is something perfectly feasible, and we can do nothing else unless we stand still and fold our arms. We are disputing about matters which concern a proposed Constitution. I am reminded of a passage in Carlyle's 'French Revolution,' in which the remark was made, when a new Constitution was presented, that one was presented every morning and the question was asked: 'But will they march?' You can't make a Constitution in a day; Constitutions must grow. You are putting the old Constitution upon its defense. We have to apologize for it. This thing must grow up, and it is not right for a conservative body like this to cut itself loose from the past. Your life to-day is a product of the past. How foolish it is, then, to think that we can make a new Constitution in a few days or weeks and then send it down to the Church as a new law under which we must live. We thought we had done with the Prayer Book, but now we have a message changing the title page of it. There must be some revival of the old conservative spirit which was the glory of this Church. Will you take up by the roots your fruit-bearing tree, and the plants which bear flowers, and let weeds grow over the field of the public life of this Church? Will you put away all that is sacred in the traditions and history of this American Church and venture upon new experiments, as if we were beginning afresh? I hope not. I hope the spirit, the sense of this House, will show itself in a resolution, Mr. President, which it will approve by an overwhelming majority. These are liberties which should be zealously guarded and not slightly done away with."

Mr. Stockton, of Western New York, moved the following:

Resolved, That the resolution of the deputies from Maryland and Tennessee be laid on the table.

The motion was lost.

Dr. Hoffman then stated: "I agree with a great deal that has been said by the speaker preceding the one who has just moved the resolution. This matter of the discussion of the messages, I should be glad to have a motion setting them aside, with the exception asked for. We have not time in this Convention to adopt the entire changes which have been proposed in the Constitution. It does require time and careful consideration. But all we hoped to do was to start the thing, so that they could afterwards have careful consideration. I think we are misapprehending the condition of things. The House of Bishops has sent down to us several amendments to the whole Constitution; the first one we have concurred in, with certain amendments of our own, and the next two messages refer to new articles in the old Constitution; another relating to the provincial system, and the remaining articles have been old ones with various amendments. I think it was the feeling of this House yesterday, that with regard to the message relating to the provincial system it should be adopted in this Convention. This was brought up in 1889, and a joint committee was appointed to report in 1892. They reported the time had come for a message to be proposed in which the dividing of this Church into provinces should be made. It received the unanimous consent of this House, and was concurred in by the House of Bishops, and that committee was instructed to report the mode of dividing the Church. The committee has not yet reported. They have met, but are waiting to see what is to be done with this report. I think it is the unanimous opinion of this House that we should drop any further questions relating to the amendment of the Constitution at his Convention. I offer as a substitute to the motion before this House (and if passed it will give us a chance to discuss the question of the provincial system) the following:

Resolved, That the House now proceed to the consideration of message No. 19 of the House of Bishops, relating to provinces, and that message No. 18 of the House of Bishops, together with its succeeding messages, containing proposed amendments to the Constitution, which have been received by this House, be and they are hereby deferred to the next General Convention.

Dr. Fulton said: "I consider this question of the provincial system as a desirable thing; but the one really valuable thing that now remains in the messages of the House of Bishops, I mean with a view to real utility—and I consider it in that light—is the one referred to because the Church is laboring under a great difficulty in its judicial system. No Church has so defective a judicial system as this Church has. And earnest as I am to see that removed and a better system adopted, I have been constrained to come to the conclusion we never can complete our judicial system until we have the provincial system. I do not agree with the chairman of the Joint Commission that the remaining articles are very easy to be disposed of. There is not one that ought not to have as careful a consideration on the part of this House as that which has already passed the House."

The chairman stated that he was not clear whether the first portion of Dr. Hoffman's substitute could be offered as a substitute for the motion of Mr. Packard.

Dr. Fulton: "It is suggested that a vote should be reached on the motion Mr. Packard proposed, and then take up the proposition of Dr. Hoffman."

Dr. Rhodes, of Southern Ohio, said: "The fatal difficulty of the report of the committee is that it has never been in the House. The rule of order has been that the committee should bring it in, in writing, and have a resolution attached. There is no provision for anything but a final and complete report of the committee; it can't come in in sections, and must be one single act, upon which the House can take action as a whole The trouble is we have had motions before us, when the Chair has had to rule the report of the committee not before the House, while the chairman of that committee had called for the order of the day, because it was before the House. I hope this House will vote down the motion of the deputy from Tennessee."

The chairman then read the different motions which were before the House, that of Mr. Packard being:

Resolved, That message No. 18 of the House of Bishops, and the succeeding messages received from that House containing proposed amendments to the Constitution, be and they are hereby referred to a committee of this House, to consist of six clergymen and six laymen, who shall report at the next convention, and such report shall be published at least six months prior thereto.

The amendment of Dr. Davenport was:

Resolved, The House of Bishops concurring, all messages from the House of Bishops on revision of the Constitution and Canons, which have not before been acted upon, together with the joint report of the committee on the Constitution and Canons, be recommitted to the Joint Commission on revision, to report at the next Convention.

Dr. Hoffman's substitute was first presented, and it was divided upon being voted on. The first resolution which it contained was lost by a vote of 101 in the affirmative and 190 in the negative. The second clause was then put and also lost.

The amendment of Dr. Davenport was next placed before the House, but before being voted upon, Judge Wilder, of Minnesota, moved that the two motions of the two delegates referred to be considered at 5 o'clock in the afternoon. This was lost, as was also Dr. Davenport's motion.

Dr. Parks, of Pennsylvania, moved to amend Mr. Packard's resolution by inserting the words, "except message No. 19" And in this form the motion, as amended, was carried by a vote of 187 to 90.

A recess was then taken for lunch.

AFTERNOON SESSION

Upon re-assembling, the Chair announced as delegates to the Canadian Synod the Rev. Dr. Green, of Iowa; the Rev. Chas. F Sweet, of Maine; and Messrs Woolworth, of Nebraska, and Peter White, of Northern Michigan The House then proceeded to the discussion of the provincial system.

The Rev. Dr. Hoffman: "I suppose I ought to explain in as few words as I can what led to the action of the Joint Commission in introducing this question into the consideration of their report, which, of course, led to that part of the message of the House of Bishops bearing upon it.

"The whole question of the provincial system has been before the General Convention for a number of years. In 1889 the Convention appointed a joint committee to consider the whole subject and report what should be done by the Convention toward the establishment of provinces. That committee had a number of meetings, and in the General Convention of 1889 they made a report to which I desire to allude as part of my speech in explanation of the position in which the matter came before the Commission. The joint committee of 1889 reported that they had endeavored to give such careful consideration to the matter as its great importance demanded. At every step they had been impressed more and more with the intrinsic importance to the prosperity of the Church in the United States, and by the conviction in the popular mind that steps ought to be taken without unnecessary delay. The reasons for contemplating such legislation must be sought, not only in the economic importance of emergencies, but in the larger view of the development of the Church of Christ as a Catholic body in communication with the nations of the earth The fact that our Church itself is a province may forestall the objection to a provincial system and leave to the committee the explanation of how we are to further form our ecclesiastical methods according to the primitive pattern. There are reasons for urging this step because of the unwieldiness of our triennial Convention, and the need even now, at least in the near future, of a higher tribunal than the single diocese, also in the matter of election and consecration of bishops. We are working towards the foreclosing of unsatisfactory measures. The provincial system by no means necessarily carries with it all the titles and official administrations connected with it in other lands.

"The committee was continued in order to consider methods by which this Convention should be able to divide our territory into provinces. While this matter was under discussion with the committee, it was taken up by the Joint Commission, so the committee did not feel justified in going further towards presenting a report, but left the matter with the Joint Commission.

"There is absolute necessity that this one great province of our Church, which extends from Maine to Alaska, should be broken into smaller provinces if we wish to have careful consideration on many of the questions before us.

"It was not the object of the commission to put greater power into the hands of the bishops by that provision of their Constitution referring to the consent of the standing committees to the consecration of a bishop; such an idea was farthest from the mind of the commission. What led them to adopt that measure was this: Here we have a priest elected to a bishopric. Before he can be consecrated his papers must be sent first of all to the standing committees of all the dioceses in the United States, and the result is in most, or many cases, at least, that perhaps three-fourths of those standing committees have no knowledge whatever of his qualifications other than from the papers presented; while there are other persons nearer in location who know facts about him that make them deem him unfit for the office. We know there are things that unfit a man for the office of bishop that are not of a character to bring into public notice and print.

"Again, the whole question of a court of appeals, not only in matters of doctrine, but matters of criminality. It is a misfortune of the clergy of our Church, and notwithstanding efforts that have been made for the past 40 or 50 years to bring about some change of arrangement, they still have no appeal from judgments in the diocese. The subject of a court of appeals has been brought up again and again, but nothing has come of it. The conclusion reached, after careful consideration, was that the only way to reach this matter would be by the provincial system.

"Now we come to the question, 'How shall the Church be divided into provinces?' Three methods suggest themselves: First, the plan that has been tried of allowing any number of contiguous dioceses to organize themselves into a federal province. That effort was made in New York and in Pennsylvania, and I believe that in both cases amounted to nothing practically. It has, to a certain extent, I am told, succeeded in Illinois, where they have three dioceses federated into a province. No other diocese has asked to be put into a province. If the plan does work, the objection is that we will have provinces in different parts of the Church varying in size very materially. Supposing that New Hampshire, Vermont, Massachusetts, Rhode Island, and Connecticut should organize into a province and leave Maine out. There would be no way by which she could then come into a province. We feel that that plan is impracticable. It has proven impracticable in the experience of this Church. The second method by which provinces could be established would be for this General Convention to unite dioceses in any single State into provinces. That would work, perhaps, in the States of New York and Pennsylvania, and perhaps one or two others, but not in such States as Rhode Island or Delaware. The third plan is that reported to us by the House of Bishops. I cannot now go into any details, but merely wish to lay down the general principles upon which they have acted in sending down this message. The plan is for the General Convention to divide the Church into

provinces—six, eight, ten, or a dozen, as may be seen fit. The plan does not compel any diocese to come within these provinces, but the boundaries of those provinces may be enlarged or changed at some time later, provided there shall not be less than five dioceses in a province.

"We came to the conclusion that the only way was for the General Convention to divide the Church, not compulsorily, but to lay out a plan that would leave every diocese to come in or not, as they might see fit. I believe that in a very short time all the dioceses would accept such an arrangement and come into a provincial council. Of course, these councils would discuss no questions whatever except those particularly belonging to their own province. It is probable that those provinces would in time adopt a mode for the trial of a clergyman in the province, by which such clergyman would have opportunity for appeal from his diocese."

Mr. Nash, of New York: "I had the honor of being upon the joint commission on the provincial system and of taking part in discussing it. We have never had but one meeting at which the matter was discussed. We have no precedent for breaking up the Church into provinces. True, we have the provinces of Cappadocia and Bithynia and Galatia, provinces of the Roman empire, which were, to a certain extent, taken as bounds for ecclesiastical provinces, but we have nothing in the history of the Church that offers us a precedent for such a provincial system as was proposed by the message. Those councils of the provinces were participated in only by the bishops. In England there are two provinces, Canterbury and York, and I submit there is no comparison in their conduct of ecclesiastical affairs. If there were but one province in England to-day no one would propose to divide the territory of England into two provinces. Of course, the situation is very different there, but there has never been, in the very idea of a province, the idea of a metropolitan with a jurisdiction such as is involved in this message. We are now proposing a provincial system with a primus over the province to be called archbishop.

"Now there are some practical objections to this proposition. I will assume that the entire country is divided into provinces, the province of the Middle States, the province of the Mississippi Valley, the province of the Pacific, and so on, provinces of respectable size; in each of those provinces there is a provincial synod. I want you to look at the canons of this Church and say what can that synod do? What legislation would it have power to make while the powers of the General Convention are still in existence and also those of the diocese? Would the provincial synod have power to legislate on the ordination of deacons and priests, or on the consecration of bishops? Never. Would they have power to regulate the education of the ministry? Never. Could they regulate the conditions under which a clergyman could be put on trial? Never. What could they do except to meet and talk? What would the diocese be willing to surrender to the province? Would it surrender its independence and go under the provincial archbishop? I would like to see the first step taken by a diocese that tends to deprive it of its own independence—towards the surrendering of its power to a provincial synod. You would have an intermediate body with some dignity as to size and representation, with a House of Bishops and a House of Clerical and Lay Deputies, but with no power whatever, and I say the existence of such synods or such a synodical system of the Church would be of no value. I can not go into detail, but I would like to have this Convention take up the book of canons and determine what portion of the canonical legislation of the General Convention it would be prepared to surrender to the provincial synod.

"It has been supposed by some that this division of the territory of the United States into provinces would in some way or other help missionary work. I think just the contrary. I think there would be a tendency towards isolation, that some of our Eastern provinces, for instance, might say, 'Take care of yourselves.' It seems to me the ultimate danger is the danger of disintegration, and the chances will be increased for such things as what is known as the 'Cummins' schism.' In every diocese the mode of procedure is appointed by the canons of that diocese (or State), and there should be no power intermediate between them and the power of the General Convention. My great objection to this system of provinces is that this is a pure experiment, and nothing but an experiment, in ecclesiastical history."

A deputy from Alabama said that the deputies from that part of the house had been very much interested in the remarks of the lay deputy from New York, and desired to have one point made more clear. He asked him to explain how it would be that the provincial system would be more disintegrating in its character than the present diocesan system.

The Rev. Dr. Huntington asked Mr. Nash if he desired to reply to the question, and on Mr. Nash saying "No," Dr. Huntington inquired if there was any motion before the House, and the Rev. Dr. Robert said that he would move concurrence. Dr. Huntington then offered an amendment, providing that when three or more dioceses shall have been erected within the limits of any State those dioceses should be organized into a province; and that the province should hold a provincial synod once in three years, and be presided over by the senior bishop within the limits of such province, and that its legislative powers should be restricted to such as would be conferred upon it by the General Convention.

Dr. Huntington: "I stood by the primate to the death, but these 12 archbishops, marching with their heavy tread across our horizon, are too many for me. It would be, indeed, presumptuous for me, in the face of a communication from our College of Bishops, to undertake to substitute any device of my own. I trust I have humility enough to guard me from such a blunder as that, but a theory of an ecclesiastical organization which has come to us from such minds as the late Dr. John Cotton Smith and the late Dr. John Henry Hopkins, two authorities of such diametrically different opinions, must be good ecclesiastical administration."

Dr. Huntington argued in favor of the provincial lines being identical with the civil lines. He thought the national sovereignty should be along the same lines as the ecclesiastical—this national Church should be an association of the churches of the States. As to what use the Church should have for provinces, in the first place, he said he was speaking with a vision of the future before his eyes; he was thinking of the time, which he hoped was not far distant, when the States, most of them, shall have been transformed into empires, and when we should have a better and more harmonized Christianity than we have to-day. There will then be a demand for a larger number of chief pastors than now; there will be nothing contemptible in the province of Pennsylvania, or New York, or Massachusetts, with perhaps a bishop to every county in the State. He said that in thus looking forward, he was following in the line of vision which had put those words into the original Constitution, where they still stand, "Whenever there shall be three bishops in this Church, they shall organize themselves into a separate House;" that spoke of courage and faith. "The proposition of a province in Pennsylvania has been spoken of contemptuously, but the time is coming surely—it may be 50 years—I know not when—but it is coming—when it will be necessary for the ecclesiastical synod of this Church to become a representative body. That has been found necessary in the administration of the missions of this Church. The bishops of this Church, in the Board of Missions, are represented by seven. The time will come when this Upper House will have to be a senate, in the proper sense of the word (limited to manageable numbers, that will form a representative body). We shall have precisely the electoral body—that will be needed. Let us have our National Council, if you please, but keep your senate small."

Dr. Carey, of Albany, said: "I want to thank the reverend deputy from New York who has just spoken, for presenting to us in such a clear and distinct way the provincial system, and showing its adaptations to the needs of our Church at the present time and for the future. I only wish I had his clear judgment, his logical faculty and eloquence, with which to speak upon the subject. I wish I had the legal learning and acumen of the distinguished lay deputy from New York who has spoken on this subject. I do not stand here to argue for any ancient system simply because it is ancient, but to advocate a principle that should enter into the life of the Church to-day. It was well said by the chairman of the committee on revision that we already have a provincial system. We are one province. When the Church was organized by our separation from the Mother Country, and we obtained our own bishops, very naturally it was one province; but the Church has grown. I believe the provincial system is well adapted to the needs of the Church to-day. We must not be content with the past, but must adopt measures and methods which will promote the life of the Church in the present. I believe this is a thoroughly American system.

"In ancient times, in every large city, there was a bishop, and the province was an aggregation of cities. We have our cities within the State, one, two, three, or more, as the case may be. We have the mayor of these cities, and then we have our chief executive. Here, then, in a certain sense, is the civil province or ex archate, of the Roman empire; so we can readily see that this system we are advocating is thoroughly American. I believe it is the great safeguard of the liberties of the Church. We know from history that when Augustine of Canterbury had his interview with the British bishops, and asked them to recognize the Bishop of Rome as their head, that they replied, after deliberation, with the eloquent lips of Dinoth, the president of the great college of Bangor, where there were over 1,200 students in preparation for the ministry—you know they answered as a province, that they recognized the Bishop of Rome as a brother but not as a head, because they had been accustomed to yield their allegiance to the Bishop of Caerleon; and you know there were the provinces of London, and York, and Lincoln, before Augustine set his foot in England. And you know it was under Archbishop Stephen Langton, in an English province, that the great charter of civil liberty was secured in the days of the weak King John. You know it was through provincial action that the supremacy of the Bishop of Rome was rejected in 1534 in England. I believe the great safeguard of the liberties of the Church is in the provincial system, because it distributes the power, and there cannot be with such a system a centralized power."

Dr. Fulton said there were two questions before the House, whether they should have the provincial system at all, and the other whether they should adopt the form of provincial organization which had been suggested by the message from the House of Bishops, or that which had been suggested by the deputy from New York. Dr. Fulton continued:

"I think that there is a third method that might be suggested to this House, and might possibly, if we have time to get to the end of this discussion, commend itself to the judgment of the House. I somewhat regret the fact that the deputy from New York has presented an amendment to the first section which really covers the whole ground of the canon that is proposed, and precludes the possibility of my presenting an amendment to section 1 of the message of the House of Bishops, which I should otherwise be glad to present for adoption by this House. For the information of the House, I would say the amendment I would propose would be this: In section 1, line 1, change 'shall' to 'may,' and strike out all that follows the word 'canon,' in line 4. I would submit to the learned deputy from New York about this antiquity having nothing to do with this question, that there may be reasons to believe that antiquity has a great deal to do with it, for I suppose we may lay it down as a general rule that whatever the Church always and everywhere did in ancient time was an instinctive Catholic act, and that they arranged themselves in provinces because of a Catholic tendency to the provincial arrangement. Further I will not argue that point.

"Now, to the objections that were made by the deputy from New York that if the provincial body was established it would exceed its jurisdiction; in the provinces there would be the less danger, I think, of the provincial body exceeding its jurisdiction than there is in the dioceses. Take the deplorable case of the schism of Bishop Cummins. I think attached to a province he would have been so influenced by his bishop that he would probably not have run away from him or the Church. In regard to appeals, I have heard no man say the power of appeals in ecclesiastical cases ought not to be granted to the clergy. I don't believe there is any man who would be willing in his own business, and much more in matters which concerned his own reputation, to be left without appeal from one court to another. Yet that is the position of the Church to-day. It is a grievous hardship, and from the earliest days of the Church it always provided an opportunity for appeal. It was not in ancient time possible for a man to be condemned by a small court, which in many of our dioceses is nothing more than a committee, and often the sentence is passed by the bishop, who may possibly not be well informed, and that there should be no appeal for the salvation of his living, and what is more, the salvation of his reputation and the good name of the Church, is a great hardship.

"The gentleman from New York said it would be an experiment. Let us grant that, but it would not be an experiment never before made. It would be one widely and long tried, and vindicated by its results. The experiment we are now making might be disastrous. It is painful to recall some things in the history of the Church, and they never should be recalled unless we are to use history to teach us by example.

"The deputy from New York, Dr. Huntington, with whom I never care to disagree, because he makes it very disagreeable to do so, has made one or two statements to which I must refer. It would be an exaggeration to think that some of this legislation would be nearer to us than 50 years, and I submit that to legislate for 50 years hence is not practical legislation. At this present time there are exceptions, the great majority of the dioceses of this country could not fall into any provincial system of that kind for at least a generation hence, I submit that it is not yet wise to deprive all the dioceses which are small of their present rights in order that at least a minority of the dioceses of this country might benefit in the proposed change by my reverend friend from New York. Standing as I do, most earnestly and sincerely, for the provincial system, I submit the third method towards accomplishing the object is the desirable one.

"Now, in the first place you cannot make a provincial system by absolute legislation; you can't do it. The people of the dioceses will not be forced into a measure adopted by this House or the House of Bishops. There are many things to be thought of before they can be accepted.

"It is by no means universal, this belief in the provincial system; much educational work must be done before many will believe in it, and there are many who have strong objections against it or against any method of provincial organization that may be suggested. Therefore I submit to the chairman of the Joint Commission that to say the dioceses and missionary districts shall be united into provinces is to require this Convention to accomplish an impossibility. It would be merely nugatory, and would not produce that which I as well as he himself most earnestly desire. I

do think that in revising the Constitution we should leave that open and not trench upon the just rights and liberties of many. I think it would be a great pity in the revision of the Constitution, in which there is so much to look forward to and so many practical matters to be considered in the present time, if every consideration is not given to this subject. Therefore I would strike out the word 'shall' and make it 'may.' If that section were adopted, it would then be open to the dioceses to accept the proposition or not; nobody would be forced into the provincial system, and I venture to think that in a short time people would consider this subject not only theoretically but practically, and the result would be that there would be a voluntary formation of provinces all over this country, and the formation would be better than any that the Convention, with its utmost caution and wisdom, could devise."

Dr. Egar, of Central New York, said: "I want to say first of all that I have put myself on record as in favor of the provincial system, and that I am not the obstructionist some of the daily papers have most unjustly represented me to be. I should not have got up to speak this afternoon if I did not feel I might say something which might help the solution of this question, and shall endeavor to confine myself to the consideration of the question before us. It has been well said that there are three questions before us, but the question is whether we need the provincial system at all. I don't propose to go into that, because my own impression is that we really need it, but if we do or not it will be advantageous to have the right kind of provincial system. Whether we can get along without it or not my opinion is that we can get along better with it. The second question is whether the provincial system which we may adopt and which we hope will be beneficial to us, shall be the one referred to us in the message of the House of Bishops or shall it be the other one, offered as an amendment by the deputy from New York? I desire in the first place to analyze the present section and to see what it really is. It seems that none of the speakers have done that. The General Convention is expected to arrange the dioceses into provinces. But this amendment states that they shall be united into provinces. That is the first provision. The next is with what respect these dioceses shall or may do certain things. It seems to me in looking at this matter that we should be careful about these provisions. It is not necessary that the dioceses which have been united by the General Convention should be further altered. I want to point out that the making of the provinces by the General Convention does not necessarily imply anything further than what I have already stated.

"I respectfully submit that some of the changes proposed are not advisable to incorporate into the Constitution of the Church. If you desire to have a system that some have asked for, you had better stop in the section after the words 'canon,' so that it shall read: 'The dioceses and missionary districts shall be united into provinces by the General Synod in such manner and under such conditions as shall be provided by canon.' It seems that would be enough, and the rest contains many words and but few ideas. There is another system which has been presented by the deputy from New York, Dr. Huntington, which we call the State province system, and I want to call attention to the fact that if we adopt that system, it will be simply returning to the very first draft of the Constitution which was ever made in the United States—the Constitution of 1789. I think it is wise for us to hold on to the Constitutions of our fathers as long as we can, and while I do not agree with all of the provisions of the motionof Dr. Huntington, still I feel it is the right way."

Dr. Morrison, of Albany: "I sincerely trust we will follow the wise counsel of the lay deputy from New York, Mr. Nash, who has studied the subject so carefully, and is so competent to give us wise counsel concerning it. What is the only suggestion with regard to thisgreat paper scheme, what is the suggestion of utility? The message that has come down to us from the House of Bishops says that the bishops of a province can constitute a court of appeals. There is a provision in our canons that when a bishop wants to remit a sentence he can consult four or five bishops contiguous to his diocese. I submit that we can get at that matter far easier, and by far simpler means than by attempting to legislate for the future, for uncertain conditions. If there was any system of provinces in which preference might be stated, I would very much prefer that system which has been advocated by the eloquent deputy from New York, Dr. Huntington. Wait till there is a necessity for this great aggregation of dioceses in the several States; before you prepare for it. And meanwhile, remember those wise words that fell from the lips of the chairman of the Commission on Revision of the Constitution and Canons; when somebody suggested that there might be more infrequent meetings of our General Convention, he pointed out, and the sense of the House was evidently with him, that it was necessary for these meetings to occur, if only for the purpose of bringing members of our Church together from all parts of the country, and that this brotherly union might become more strongly cemented. If this is something that is going to stand in the way of such a course, let us postpone it till there is a necessity for it."

Dr. McKim: "I listened with great pleasure, as I always do, to my distinguished friend, the clerical deputy from New York. There is much, I am frank to say, that is attractive about the system which he has presented this afternoon. Certainly it is more in harmony with our political system as it exists in the United States, but the objection has been raised that it seemed to be more a plan and a provision for future years, rather than for the present. I like to take my stand with him, when he goes up to the mount of vision, and the visions that he sees are so fair and beautiful, but still I should like to see the vision when it becomes a reality. Then, it seems to me, would be time to provide for it and to meet it."

He then went on to refer to the fact that the advantages to be derived from the proposed division were those of a perfect judicial system, and thought that these could be arranged for by a grouping of dioceses for that purpose only.

The following messages were received from the House of Bishops:

Message No. 54, informing the House of Deputies that they had received the report of the Joint Commission on Ecclesiastical Relations, and adopted the following resolution:

Resolved, The House of Deputies concurring, that the following be members of the Joint Commission on Ecclesiastical Relations: The Bishop of Western New York, the Bishop of Iowa, of Central New York, of Delaware, of Michigan, and of Springfield; and also

Resolved, That the report be printed in the appendix to the journal.

Dr. Hoffman, in moving concurrence of the House in the message, moved that the following persons be appointed on the part of the House as members of that Joint Commission: Drs. Hoffman, Langdon, Nevin, Hibbert, Hodges, Satterlee, Jewell, De Rossett; Messrs. King, Kayser, Fuller, Vanderbilt, Chauncey, F. P. Nash, and Geo. C. Copeland.

Message No. 55, announcing that the House of Bishops had received the report of the joint committee to nominate 15 trustees for the Prayer Book Distribution Society, and had adopted the resolutions therein contained, and resolved that the following be elected trustees of the Society: The Bishops of Albany, Pennsylvania, Delaware, Bishop-Coadjutor of Southern Ohio, Bishop Coadjutor of Minnesota, Dr. Hart, *ex-officio*, Dr. Langdon, Drs. Lawrence, Perry, Battershall, and Messrs. J. Pierpont Morgan, Hunnewell, James S. Biddle, Wilmer, and Goddard.

The House Concurred.

Message No. 56, announcing the adoption of the following resolution, proposing an amendment to Article 5 of the Constitution:

Resolved, That the following alteration be made in the 9th line of Article 5: Strike out the words, "in every diocese," and insert the words, "any missionary district," also altering the 12th line, concerning the words, "in the case of any missionary district or districts."

This message was referred to the committee on constitutional amendments.

Message No. 57, announcing the adoption of a resolution, taking away the counties of El Paso and Reeves from the missionary district of Western Texas, and adding them to the missionary district of Nevada and Mexico.

Message No. 58, announcing that the House had reconsidered its action in regard to the missionary district of Alaska, and resolved that it proceed to nominate to the House of Deputies a presbyter to be elected a bishop of the Church to exercise episcopal functions in the territory of Alaska, and to be entitled the Missionary Bishop of Alaska.

The House then adjourned.

Wednesday, Oct. 16th—Thirteenth Day

At the opening of the morning session, the committee on rules of order reported on the resolution referring to them the seeming conflict between rules 11 and 12. They were in favor of making rule 12 read as follows: "There shall be no debate upon a motion to refer to any Standing Committee a resolution then first offered to the House, and properly referable to such committee, but the member offering such resolution may speak five minutes in explanation of its purpose; also, no debate shall be allowed on a motion to recommit to a committee, but without instructions, any report of such committee then before the House." A resolution to adopt the report was carried.

The Rev. Dr. Hodges, of Maryland, from the committee to nominate trustees for the General Theological Seminary, reported the following names: The Rev. Drs. Dyer, Morgan Dix, G. Williamson Smith, W. S. Langford, J. S. B. Hodges, Robert N. Merritt, T. Gardiner Little, Eliphalet N. Potter, John W. Brown, Edward D. Cooper, the Rev. Wm. Montague Geer, and Messrs. T. Elbridge Gerry, John King, Geo. C. McWhorter, John Chauncey, Henry Hayes, Henry E. Pierpont, Walter H. Lewis, Frederick A. Rhinelander, Geo. Zabriskie, Geo. P. Gardner, J. Van Vachten Olcott, Prof. Thomas Egleston, Henry Budd.

The Rev. Dr. Christian, of Newark, read the following report;

"Your Joint Commission, to whom was entrusted the consideration of the subject of the regularity and validity of the orders of the Church of Sweden, report:

"First.—They find that there is a very strong probability that in the established Church of Sweden intactual ministerial succession has been continued since the Lutheran reformation.

"Second.—They also find that since that time the Swedish Church has not retained the three orders of the ministry, the diaconate, as an holy order, being entirely rejected.

"Third.—They further find that at the Swedish ordinations the laying on of hands is accompanied by no words denoting the conferring of any gift, order, or office, nor by any prayer for the descent of the Holy Ghost. The only words now used (and this has been the unvarying custom since 1571) are the Lord's Prayer.

"Fourth.—They also find that the same ceremony of laying on of hands and the same words are used at the 'ordination to the office of preaching,' at the 'installing into the office of church pastor,' and at the 'installing of a bishop into office.'

"Fifth.—They also find that (while 'ordination' or 'consecration' to the episcopate is sometimes spoken of in the canon law) in the present office books there is no such service, but only one for 'installing a bishop into office,' which corresponds almost exactly with the form for 'installing a church pastor into office.

"Your Joint Commission could add other facts, but they deem these sufficient to warrant their proposing the following resolution:

"*Resolved*, That while not giving any judgment with regard to the validity or otherwise of ordination ministered by the established Church of Sweden, for the reason that the subject is now before the Lambeth conference; for the greater security of our own people, this General Convention judges it right that without first receiving the order of deacon, and afterward that of priesthood, with the undoubtedly sufficient form of words provided by our PrayerBook, and from a bishop in Communion with this Church, no minister of the Swedish Church shall be allowed to officiate in any congregation under the ecclesiastical jurisdiction of the Protestant Episcopal Church in the United States of America.

"All of which is respectfully submitted.

"W. E. McLaren, Bishop of Chicago.
"William Stevens Perry, Bishop of Iowa.
"A. M. Randolph, Bishop of South Virginia.
"Thos. F. Davies, Bishop of Michigan.
"William F. Nichols, Bishop of California.
"Henry R. Percival.
"George McClellan Fiske.
"G. M. Christian."

The report from the Committee on the Prayer Book being called for, the Rev. Dr. Perkins, of Kentucky, asked that after the reading of the majority report, a minority of the committee might have opportunity to present their report, which was granted.

The report was upon the message of the House of Bishops, recommending a change in the title page of the PrayerBook so that the title should read: "The Book of Common Prayer and Administration of the Sacraments and Other Rites and Ceremonies of the Church, etc., According to the American Use." An amendment was offered to include the mention of the Psalter or Psalms of David. The majority report recommended concurrence with the House of Bishops.

The Rev. Dr. Perkins, of Kentucky, then introduced a minority report, signed by the Rev. Dr. Perkins, Mr. Biddle, the Rev. J. N. Blanchard and J. P. Morgan. The minority report protested against what they regarded as the reopening of the subject of Prayer Book revision, which after being under consideration since 1880, was regarded as closed in 1892, and it claimed that it would be a dangerous precedent likely to bring up other matters of discussion concerning the Prayer Book.

Objection being made to immediate consideration of the reports, the subject was placed on the calendar, but was brought before the House again by a two-thirds vote for immediate consideration.

The Rev. Mr. Groton, of Rhode Island, said that while fully aware that the present title is wholly inadequate (and therefore he felt he could speak impartially), he thought the proposed change should not be made. He said that practically assurance had been given to the people of the Church that no further change would be made for at least many years, but the people had waited patiently for three years before furnishing themselves with books, and that the publishers had been given to understand that there would be no change for many years. He also felt that the change would open doors by which the House would be thrown upon its guard against the dangers of unlimited proposals for change. There should be rest upon this subject. He said the change would undoubtedly come some time, but the Church must wait patiently.

The Rev. Mr. Faude, of Minnesota, took the same position. He said that he had always voted for the change; that it was stated in Philadelphia in 1883 that there were only about three people in favor of the change, and he had then said that he would be a fourth. Constantly from that time on the matter has come up for serious consideration in the House, and it was plain that the change must come some

time, but he thought it would be unwise now to bring the matter up, as he regarded it as a violation of the good faith with which the revised Prayer Book had been received, on the understanding that no more changes would be made for many years. When the proper time does come, he thought there would be no opposition—or only that which must always be expected in matters which involved progress.

Mr. Faude moved to table the matter, but the Rev. Dr. Fulton suggested that it was discourteous to table a message from the House of Bishops.

Mr. Faude said that as he understood it, the House was considering, not the message from the House of Bishops, but the report on the message, but he withdrew his motion to table, and asked, in accordance with suggestion from Dr. Fulton, that the vote be taken on the motion of the committee to concur, immediately. The vote resulted: Clerical, ayes 19, nays 30, divided 3; lay, ayes 12, nays 30, divided, 4.

A formal vote of non-concurrence was then taken and agreed to.

The following messages were received from the House of Bishops:

No. 59, informing the House that it had concurred in the adoption of the resolution contained in its message No. 38, and appointing members to attend the next General Synod of the Church of England in Canada, and had appointed the following: The Bishop-Coadjutor of Minnesota and the Bishop of Milwaukee.

Message No. 61, announcing the adoption of the following resolution:

Resolved, The Joint Committee on the Revision of the Constitution and Canons be continued, and the canons not finally acted upon at this Convention be re committed to it with instruction to report at the next General Convention.

In connection with this message Dean Hoffman asked leave to present the final report of the Joint Commission upon the revision of the Constitution and Canons. He explained the canon on marriage and divorce, being No 35. The committee recommended that section 1 read as follows: "No minister of this Church shall solemnize the marriage of any person who has a divorced husband or wife still living, but this prohibition shall not be held to apply to the innocent party in a divorce which the courts shall have granted for the cause of adultery, or to parties once divorced from each other seeking to be united again.

"Section 2: If any minister of this Church know, or have reasonable cause to believe, that a person has been married otherwise than as the discipline of this Church doth allow, he shall not minister Holy Baptism or the Holy Communion to such person without the written consent of the Bishop of the diocese.

"Section 3: Provided, however, that no minister shall, in any case, refuse Sacraments to a penitent person in imminent danger of death."

The report had the following resolution attached to it:

Resolved, The House of Bishops concurring, that the Joint Commission be continued, and the canons in their report not finally acted upon at this Convention be re-committed to them with instruction to report to the General Convention.

The report was placed on the calendar, but motion was made to take it from the calendar for immediate consideration, and carried by a vote of 213 to 37.

Dr. Morrison moved as an amendment to the resolution that the report of the committee on the Constitution and Canons now presented be referred to the select committee which has already had referred to it the messages from the House of Bishops pertaining to this same subject.

Dr. Parks, of Pennsylvania, said that the report of the committee referred to had been received, and had not represented the sense of the House. He could not conceive, therefore, under such a state of circumstances, that the House should ask that commission to continue its labors.

After much parliamentary maneuvering the House concurred with message No. 61.

The order of the day, which was the consideration of the provincial system, was then called for.

Dr. Taylor, of Springfield, was the first speaker on the subject. He said: "I should be very glad if I were able, at this time, to add my advocacy to the very brilliant and captivating scheme which has been put before us by the deputy from New York. I think the time will come, and before long, although we may not live to see it, when that scheme will be a practicable one. I am in favor, sir, at this moment, of the amendment proposed by the clerical deputy from Pennsylvania; namely, to pass this enabling clause permitting dioceses and missionary districts to be united into provinces by the General Synod in such manner and under such conditions as shall be provided by canon, and to strike out the remainder of that Constitution. I will address myself briefly to some of the objections which have been made against the provincial idea or system. Objection has been made that it is only an ancient arrangement belonging to the remote days of antiquity. Of course it is ancient; it is as ancient as the college of the apostles, as ancient as the undivided Church, but it is as modern as the Church of to-day. Throughout all the nations in which the holy Catholic Church exists, there is not one branch or portion of the Holy Catholic Church except the Protestant Episcopal Church in the United States that is not organized on the provincial system. It is said to be a doctrinaire and paper system, but not a practical one. I submit that the statement which I have just made, which is a fact and not a theory, proves that it is a practical system in existence at this moment. The statement has been made by two speakers that if the Church of England were to act freely to-day the two provinces of Canterbury and York would speedily and gladly unite themselves into one; but, gentlemen, the scheme of Church reform which has been put forth by the Church Defense Society and is being pressed now, provides not for the dissolution of the two provinces, but for the erection of a third province, namely the province of Wales, by reviving the arch-bishopric of St. David's, and restoring the witness of the ancient British Church to the planting of Christianity in Britain before the Papal claims were ever dreamed of.

"Gentlemen argue against the provincial system that it will trench upon diocesan independence, and it will never allow of such a system. It has been confessed on this floor by those who have opposed the provincial system that the General Convention has tried time and time again to afford relief by perfecting the judicial system of the Church, which is the cornerstone of the provincial system, so as to allow of a court of appeals, and the General Convention comes together and confesses its impotency to provide a court of appeals. The lay deputy from New York confessed that, and I wish to note that confession, and to say that the provincial system is a practical matter, and a court of appeals is the very marrow of it. It has been objected by more than one speaker that the provincial system is not in harmony with the ideas embodied in the American Constitution. We cannot judge of them by way of theory, as by comparing each ecclesiastical constitution with that of the federal and State governments, but by seeing what is actually the practice in Church government. Let us go to the great religious bodies of this country, and see if there is any that embodies the provincial system in practice to-day. What is the provincial system? All Church polity may be divided into two classes, first the congregational, and secondly, the synodical.

"The synodical idea or system is this simply, to give the synod or council or the conference above the assembly or court of first instance, the right to entertain appeals from, and to supervise the actions of, the lower body. Let us look at the actions of some other churches; for example, the Presbyterian body, which I believe I commit no offense in saying has in my opinion the strongest and best ecclesiastical government in this country. In this body there is first the Presbytery; secondly, the Synod, and then the General Assembly, and we have had some instances before the public not long since of the way that system works. There is an appeal from the Presbytery to the Synod, and there is a further appeal from the Synod to the General Assembly, and these appeals are in every instance workable. If we take the Presbyterian system and give it one touch, and not a small one, namely the grace of Apostolic Orders, the Episcopate, we shall have the primitive provincial system almost in its perfection. Are the American people unused to this system? It is ingrained in their ecclesiastical ideas. We are the un-American body, and the one not in harmony with the ideas of the American people. We are the ones who have hitched together a diocesan congregationalism and a prelatical episcopacy.

"The provincial idea, it has been said, is in the order of untried experiments and simply a paper theory. I have the honor to stand here as an officer of the only living and active working province in the United States of this American church. Ever since the time when the sainted James De Koven made his magnificent speech in Baltimore on the provincial idea, we have tried in the State of Illinois to work out the provincial organization. The question has been asked on this floor: 'What practical use is it?' 'What can the province do?' The province can do a great many things. We have done all we could. The province of Illinois was organized under the canon on Federate Councils, and we asked this General Convention to give us the power to establish courts of appeal, for the establishment of a proper judicial system of the church, for the right to have courts of appeal. This General Convention considered our request and allowed us to form a province in the State of Illinois without the right to establish a court of appeal. They gave us a halting and a limping, a miserable, defective organization.

"We tried to form courts of appeal, but could not pass the canon by conjoint action of the three dioceses. Practically the synod of the province of Illinois has done what it could in the way of the creation of provincial institutions and the fostering of them. We have one of the largest and most flourishing girls' schools in the State of Illinois—St. Mary's School, Knoxville—and that is administered by a board of trustees, who are elected by the synod of the province. There is an orphanage doing good work in the city of Springfield, which is also under the provincial control. The trustees are elected by the provincial synod. We have made some progress in the matter of providing an aged and infirm clergy fund in the province, and we have to address ourselves to practical matters, because the General Convention shut us out from going any further in establishing the provincial system. We would have gone further if we had had more power. An attempt at the work in the provinces has been made there; it has not been a failure, and not a full success. It is not our fault we have not succeeded. We have kept alive the provincial idea. We have met, not for talk (I think I had better draw a veil over that question in the presence of this honorable assembly), but we have met for business, and we did more business in one day than has been done, by actual record, in this house for the last three days.

"All we ask for is, give us an opportunity to go on with this work. It is not an experiment. Give us the institution, give us the practical working thing, by which we may adapt this Church for its work among the American people on equal lines with the Presbyterians, the Methodists, and the Lutherans. It may be asked why I do not mention the Roman Catholics in connection with this provincial system. They have it, but it is defective. They have not true provinces. The appeal in the Roman Church lies from the court of the bishop of the diocese, not to the archbishop of the province, but over his head it is carried to the pope, or the papal delegate; therefore, the provinces of the Roman Church in this and in every other country where they have not retained their national rights, are not true provinces, and what we want is the true thing."

Mr. Faude, of Minnesota, said: "I care comparatively little about the change of name that has been proposed; I care little about primus or primate, or whatever you call it, but I have cared very much about this question of a provincial system. To me it is purely a practical question, the fact that it was something that had been in antiquity I submit has no weight whatever with me. That it was something practiced in ancient times has been mentioned, but if it can be shown that it was of practical benefit then I would favor it, but so far as the subject has gone I submit nothing has been stated showing this to be the case. There is submitted to us the proposal of a certain number of dioceses, not less than five, forming a province, and I begin on the Atlantic coast and cast my eye over the possible provinces that will no doubt come, the first of which in all probability will be New England. I confess myself that I do not fancy the idea of the New England dioceses forming themselves into provinces. I believe that even New England, with all her progressive ideas would not care for this system. It would be likely to lead to a tendency to sectionalize, and that is one thing above all others that we do not want to see.

"One of the advantages pointed out, of this provincial system, is that of courts of appeal. It seems to be granted that if there is one thing the General Convention is clamoring for it is courts of appeal. In the General Convention of 1886, one of the most prolonged and able debates ever held was upon that very question, and yet the House refused to grant courts of appeal.

"For many years to come the provincial system would be simply one of comparing notes and helping each other by counsel and intercourse. We have had the narrow wedge of the provincial system in the federal councils, but I think we had better wait awhile before going further."

The Rev. Dr. Spalding, of San Francisco: "My only excuse for appearing before you to speak at all on this subject is the profound interest that the Pacific Coast feels in the provincial system which possibly may become a part of the organization of this Church, and the interest that arises from the pressing needs there are there. I have listened to a good many theories for and against in the remarks that have been made, and I want to present some practical reasons why, it seems to me, the provincial system is an absolute necessity now for the growth of our Church organization. I believe the American people are a practical people. There is always upon the surface of the ocean some little foam, but the great depths are rarely stirred, and when stirred it is time to begin to think. Our Church is growing. I heard on this floor the age of this Church spoken of as 100 years or more, and I thought of the 19 centuries and this great country here where we are adapting the conditions of Christianity to a people such as never existed before; and therefore, while not wanting in respect for the past and its order and organization, and granting that we should consider seriously before we throw it flippantly aside, yet I believe that the organization in the past has only weight with us so far as it is adaptable to our particular needs.

"Why have our great dioceses been broken up—was it the action of this Convention? No! It was because of the great thought which came home to the Church, which made smaller dioceses absolutely necessary. We grasped the idea that our bishop was not a peripatetic ecclesiastic, intended as an ornament, to be introduced into rectoral homes and churches for Confirmation, but a reverend father in God to preside over his section, and it was wicked, cruel, to give him what he could not do. And so we learned the necessity of breaking up the large dioceses into smaller ones. New York has five, and, if I understand rightly, they want a still further division (though it has not been asked before this House), so that the Bishop may be able to perform his duties. The small diocese has sprung out of the need. In my judgment, the provincial system is going to meet needs (and I speak from an experience of 18

years on the Pacific coast), under certain conditions of things in different parts of this country, which this great body is not competent to deal with.

"There are needs in California that the New England people would require at least 10 years of acclimatizing to understand, and if we were to carry our culture on the Pacific coast into New England it would take us a long time to understand things there. There are matters all the while requiring legislation on the spot. The diocese is too small to meet these. It needs an aggregation of dioceses together in a locality in touch with these wants. When it is said it is impossible for this House to delegate powers to provinces, I wonder if the person who says so ever read in United States history of the inherent powers resting in the State consistent with the powers of the general government, and whether all the wisdom is to be found in legislation in secular matters and none in religious matters. It is possible for this House to delegate powers to the provinces, and I think they are needed to-day between the national Church and the diocese. There is need of special legislation to meet also the missionary needs.

"My second point is the matter of education. I have given that matter attention all my life—at Racine College and out on the coast, in California, where I am handling a school of some 18 years of age. I find schools and colleges starting here and there all over the country, and failing for want of a large, sufficient constituency. There is need of legislation in the Church to hinder the starting of schools at points where competition will make them injurious to each other. The work of the Church is not simply parochial; it is educational and charitable. It is a trinity of work. Proper legislation will promote the interests of the Church college, so that we should have colleges and seminaries under competent supervision. And this will be promoted by the provincial system. That great Woman's Auxiliary has undertaken to establish schools for the training of women to do the work of deaconesses. The same preparation is needed in special localities for men and women.

"I have for many years maintained that the episcopate was the means for solving our perplexities. The bishops are our fathers, and they should stand in the relation of father to child; but, of course, some protection is necessary. This will be afforded by the opportunity to appeal from the decision of one bishop to that of several bishops, and the fact that appeal could be made would act as a check.

"I don't think we want the system of a province to a State, but one that puts large sections into a province. Little by little such a provincial system will meet our difficulties. I have much sympathy with that retrospective feeeling that is illustrated by the man who continually tells his wife what nice cooking his mother did, but we are considering how to really nationalize our Church."

The Rev. Dr. Fulton moved that there should be no further debate, but that Dr. Huntington should be allowed the privilege of closing the debate, and the vote be then taken in three minutes.

Dr. Huntington said he had nothing more to say, and the Rev. Dr. McKim then moved message No. 19, with the proposed amendments thereto, be referred to the same committee to which the other amendments relating to the Constitution had been referred. The motion carried, *viva voce*.

A recess was then taken for lunch.

AFTERNOON SESSION

In the afternoon, the House took up the calendar. The committee on the state of the Church recommended that the resolution of Mr. Sowden, of Massachusetts, suggesting the appointing of an office for Independence day, be transmitted to the House of Bishops, with the information that its prayer is indorsed, and asking that it be considered by that House. The resolution was adopted.

The resolution of Mr. Fairbanks, of Florida, to amend Article 5 of the Constitution by adding at the close, "The General Convention may accept a cession of a part of the territorial jurisdiction of a diocese when the bishop and convention of such diocese shall propose such cession, and three-quarters of the parishes in the ceded territory and the same portion of the remaining territory consent thereto," was next considered.

Mr. Fairbanks explained that it had been before the General Convention three times. He went on to state: "It must be remembered when most of the dioceses of this country, take Florida for instance, were organized, there were no missionary jurisdictions east of the Mississippi. Some action must be taken on this matter, and this proposition is the best one."

Dr. Alsop, of Long Island, said: "It is not absolutely necessary to take up this question now, and it is time to do so when the absolute necessity arises. The gentleman has given us instances that in many of the dioceses which were originally set apart as States this necessity is likely to arise, therefore, we should have a crop of missionary bishops arising which it might be difficult for us to support. We must not encourage this kind of action. We have seen how the House can be influenced by eloquent speech. We have seen in this House how it can be stampeded from one action to another by an earnest appeal. I move this be referred to the committee which has been appointed to consider the message of the House of Bishops."

Mr. Hill Burgwin wished to call the attention of the House to the real facts of the case. He went on to say: "I have always advocated the power of the House to do what is now asked under the general powers which have been given and acted under since 1879 I think we should remove the objection and allow the House, when a proper case is presented, to act upon it. This constitutional amendment provides any territory shall be admitted only when certain requirements have been complied with. They can now admit without requiring the assent of a single individual in the territory, but by the amendment the sanction of three-fourths must be obtained before it can be done."

Judge Atwater, of Minnesota: "It seems the amendment to the Constitution is not only unnecessary, but may be positively harmful. The only object I can conceive is to grant larger privileges in the admission of new dioceses. The gentleman who has last spoken seems to think the contrary. In every Convention for the last 30 years any new dioceses which have been admitted have received the silent but not the positive consent. These continuous applications for missionary jurisdictions will be harmful to the Church."

A motion that the resolution offered by the lay deputy from Florida, and the motion to re-commit, be laid upon the table, was lost.

The Rev. Frank Page, of Texas, made an earnest plea in favor of the proposition.

Mr. Wilder, of Minnesota: "The position of one section of the country, one diocese, may be continually varied by reason of the tide of emigration. Every one of the instances in which this question has to be decided should be considered with reference to the demands growing from its condition. Each case must be decided upon its merits. It is my judgment now, as it was 20 years ago, that there should be such an amendment. We have spent considerable time discussing the question. Time has become a very important feature in our deliberations. We have important questions on the calendar, some of them not less so than any of those that have been passed upon, and I move that the vote on the amendment be taken immediately."

The motion was carried, and the vote resulted, ayes 137, nays 108.

The Rev. Dr. Huntington then called for the order of the day, the report favoring the admission of congregations to episcopal oversight on the terms of the so-called "Quadrilateral."

The Rev. Mr. Faude moved that the resolution of the minority of the committee be substituted for the resolution of the report.

The Rev. Dr. Huntington prefaced his remarks in support of the report of the committee by saying that he deemed it just to the minority to say that the majority was a purely technical one, owing to a vacancy having occurred in the committee.

The Rev. Dr. Huntington, after reading the resolution in report No. 5 of the committee on amendments, said that he based his argument in its favor upon three grounds: First, the ground of Catholicity. He recognized different definitions of that term. Sometimes it meant primitive and apostolic; sometimes all embracing. He would consider it in this case as meaning both. The second ground would be practicability; and the third, self-consistency. He would not ask them to accept his view only as to its Catholicity, but would say that he had the opinions of those more learned than himself in saying that it gives to the bishop within the diocese such a liturgical right as can be shown to have belonged to the bishops of the primitive Church. Reference might be made to the Book of the Acts, and the first and second Epistles to the Corinthians, but he would simply ask if he was mistaken in assuming that the *jus liturgicum* in primitive times rested with the bishop of the diocese.

He wished that as a preparatory study for the discussion of this question all had undertaken, even superficially, to look over the census of 1890 in respect to religious conditions. It had been stated there that of about 20,000,000 of Christians of various names only about 600 000 are credited to the Church. That other 19,400,000 differ widely from the Episcopal communion on questions of Church polity, on details of public worship and other matters, but there is one thing in which all agree, and that is in the love of Christ, and to his mind that one point of agreement was worth more than all the differences. The problem before the Church, however, is in what way it can somehow come to a better understanding between our small body and these other 19,400,000. He admitted that the efforts that had been made had not accomplished much, but still every effort goes a little way.

"Second, as to practicability, I thank God that the meeting of the Convention was appointed for this place, because right here its practicability is demonstrated in the work that has been going on in St. Ansgarius parish, which, though only three years old, is apparently in some respects in advance of all the parishes in the city. Certainly at the Sunday morning service will be found a larger proportion of working men than anywhere else. It has been asked, 'How is success possible? and if possible, why is an amendment to the constitution asked for?' I will reply that it was for the same reason that Florida had asked for an amendment to support the setting apart of that diocese, that all doubt might be removed from the minds of the Church. Things have been done, even by the House of Bishops, that I will not call unconstitutional, but which are extra constitutional, similar to what was done by the United States during the war—a reading between the lines as to war powers. The Bishop of Minnesota has set us an example.

"It is no part of the plan of this proposal to try to affect great denominations as such. It seeks to meet cases of sporadic congregations. Personally I have very little faith in any expectation of reaching the denominations by negotiations between high powers. If that is what was looked for by the 'iridescent dream' I am not one of the dreamers. I regret the necessity of saying this, especially in view of the fact that we have with us a representative of one of the most powerful denominations in the land, and so far as Rome was concerned we have had sufficient evidence of late of the utter hopelessness of coming to an agreement there. The recent utterances of Cardinal Vaughan were plain common sense as to that. The Church of Rome demands that which was not the custom of the English Church in ancient times to give. She demands unconditional surrender. Nothing else will satisfy her.

"Last summer a professor in one of the most conservative of the non Episcopal schools of this land said that in his judgment out of 12 members of the faculty of the school, 9 at least were ready to accept the Lambeth Declaration in its length and depth. The iridescent dreamers are still dreaming the bubble of Christian unity, and though its walls are continually expanding, it has not yet burst.

"A professor in one of the leading universities of New England has taunted this Church with insincerity. I blush to think of it. We can at least go forward though we may not expect to accomplish a great deal. It is certain that we can do something. We can get within speaking distance of our Christian brethren.

"Some of you may have observed in England that beautiful feature of the English landscape—the covered entrance to the churchyard—one of the most beautiful features of church architecture. A returned traveler tells us that coming upon one of these beautiful entrances he was attracted by the inscription, in letters of the most correct Gothic form, 'This is the gate of heaven.' Underneath, roughly painted on a piece of board, were the words, 'Closed during the winter months.'"

The Rev. Mr. Faude, of Minnesota: "With reference to the question we are now debating, I wish to say in the first place that he who professes or calls himself a Christian and stands in the way of any effort towards restoring Christian unity, must give some strong reasons for his ground—must explain how it can be that he who has heard the prayer of our Lord Jesus Christ 'that they all may be one,' and knew to whom that prayer referred—must explain how he can still stand in the way of any effort for the restoration of Christian unity. If it were simply a matter of restoring Christian unity by this action or motion I would not lift my voice against it, nor do I believe that a single one of those who have signed what is called a technical minority report have done it with the intention of opposing Christian unity; but there are certain ecclesiastical questions that must not be overlooked. I, for one, refuse to be considered as opposed to Christian unity because I oppose some of the efforts and some of the means whereby it is proposed to promote it.

"This particular proposition is, in the first place, one that has to do with the Prayer Book. The bishops, in the last General Convention, in their Pastoral Letter, gave us what I am sure was but an echo of the entire Church, not only of their own House, but the House of Deputies, and all our people, or at least nine-tenths of them. In speaking of the accomplishment of the revision of the Prayer Book they say, 'During the time this work has been in progress it was to be expected that there would be some irregularities in the order of the services, but now that the revision is completed and the Book of Common Prayer has been regularly established, to remain, we trust, unchanged for many years to come, we feel sure that the clergy and the congregations will gladly order the administration of the worship, Sacraments, and other rites strictly according to the rubrics. While we are not, perhaps, taking up the Prayer Book again, yet by a kind of indirect process we are doing that which not only the House of Bishops, but the whole Church, hoped would not be done for many years to come; we are proposing to allow almost any kind of service imaginable. It has been stated that it is simply a proposition to enact what is already being practiced, but what we are doing now we are doing to meet particular, special emergencies.

"The report of the committee puts into the power of any individual bishop to sanction any service which may be consistent with his own peculiar views. True, we may trust our bishops, but it has never been the theory of the Church to put such unlimited trust in any one bishop, or even in the whole House of Bishops—the Church is the House of Bishops and the House of Deputies combined. In 1886 the Rev. Dr. Hopkins introduced a proposition permitting congregations to use any service book that had been used by any of the primitive branches of the Catholic Church. The

proposition was referred back to a committee, with instructions to prepare something that would be more likely to be accepted. That proposition included also provisions for maintaining allegiance to the Historic Episcopate, the two Sacraments, Confirmation, and acceptance of the definitions of the Faith set forth in the General Councils. What was finally accepted by the Convention of 1892 was the Lambeth Chicago platform."

Mr. Faude thought that the argument derived from the 20,000,000 of Christians would, if carried far enough back, have signified almost the destruction of the Church. It might be said that it should adapt itself to the various peoples among which it found itself. He asked how it would be about applying the idea of "sporadic congregations" to the idea of "sporadic archbishops."

"The work we are carrying on in Minneapolis is an entirely different matter from what was recommended by the resolution. These people have been doing the best they could under their circumstances. The work was begun by a young man who had been ordained by Bishop Burgess. He has been gathering these people, first, one by one, and then as his influence has grown, they have come by tens, but it has not been a matter of a whole congregation at the start. They have already begun to use our liturgy. Their evening service is taken from our Book of Common Prayer. They are not setting up any of that individualism which is the source of all sectarianism. The question in their case has been simply one of language. They have been allowed to use their own service book, because at the start they could only understand the Swedish language. They are not afraid of being bound by the Book of Common Prayer. It is not the Book of Common Prayer that is keeping people from us. The Book of Common Prayer is what is attracting them to us. Reference has been made to the professor of a prominent New England university having taunted the Church with insincerity in view of the fact that she had not even passed a canon in support of her efforts for unity. It has been said by one of the members of the Catholic League who stands most prominently among the representatives of other denominations, that he did not think the time was come for the Episcopal Church to pass any such canon.

"We are not going to bring the denominations to us by canons, and it is hardly desirable that they should come in large numbers until they can come from conviction—until their love for Christ shall force them to go down to the roots of this matter."

Mr. Mills, of Newark, said that he had been put on the committee, but was not present when the reports were drawn and signed, and therefore could not and did not attach his name to either. Having seen in the papers that his name was signed to one of the reports, he felt it right to himself, the committee, and to the House, to state the facts. Circumstances connected with his business had prevented his being on hand to give his signature. He did not agree with Dr. Huntington. He said: "It is painful to me to oppose any measure brought forward by so distinguished a man as the chairman of this committee, and a measure which looks to Christian unity. You know that any bishop of this Church, acting with his Standing Committee, may take, according to this proposition, under his oversight, any congregation of Christian people not in communion with the Church who accept the Apostles' and Nicene Creed, and so on. This may be done under two conditions, first, the acceptance of the two Creeds named; and secondly, the minister of that Church for the time being must have Episcopal ordination; these are conditions precedent upon the action of the bishop. Then there is the contract to be made by the minister in charge who shall covenant to use in public worship such form or directory as the bishop shall set forth and authorize. It seems to me that that law is broad and general, is meant to apply to no particular cases, to no special cases, but is general in its provisions. Without going through the law and the amendment, it does seem to me that it is very broad, and to pass such a law for the purpose of meeting a few cases is wrong in principle, and would be violative of all the customs of this General Convention ever since I have known anything of its legislation."

The following message from the House of Bishops was then read:

Message No. 62, announcing that consent be given, with the concurrence of the House of Deputies, to the erection of the missionary jurisdiction of Northern Texas into a diocese, the boundaries of such diocese to conform to the missionary district of Northern Texas as originally set forth by the General Convention of 1874.

The message was referred to the committee on new dioceses.

The House then adjourned.

Thursday, Oct. 17—Fourteenth Day

At the opening of the morning session the Rev. Dr. Littell, from the committee on new dioceses, reported that the proper papers had not been furnished them in the matter of Northern Texas, and they requested that they should be so furnished at the earliest possible moment. They had no official notice as a committee that any such desire for division exists on the part of the diocese.

The Rev. Dr. Beatty, of Kansas, offered a resolution that so much of the report of the commission on the revision of the Constitution and Canons, as relates to the canon on ordination, be made the order of the day when the pending orders are disposed of. He said there were many who are anxious to have the canon on ordination considered by this Convention. "It is a remarkable fact," he said, "that we have a canon now under which we are acting, which permits a man to belong to any of the denominations on Saturday, to be confirmed on Sunday, and on Monday to be received as a candidate for Holy Orders. The committee on canons ordered in 1886, made a report in 1889, that was not considered. Report was again made at the last Convention, and the canons now presented were again revised by the committee on the Constitution and Canons, and we are anxious to have them considered at this Convention. It does not interfere at all with the order taken in regard to the messages from the House of Bishops, as to referring to a committee, because that order is limited to canons not acted on at this Convention." The resolution was carried.

The Rev. Dr. Nelson, of Western New York, asked that a resolution in regard to printing the Prayer Book and Hymnal in one, might be first taken up. Dr. Nelson urged the great inconvenience of being restricted to the two-volume method, and said that the House of Deputies had passed a resolution of this nature at the last session, which had been rejected by the House of Bishops, but the cause for such rejection no longer existed. The resolution was not mandatory, simply giving permission to bind the two in one, and he thought it would be more convenient for carrying backward and forward, in making only one-half the number of books scattered amongst the pews, and more convenient for the clergy in both public and private ministration. By using the thinnest paper used for Bibles, he thought it would be perfectly practicable.

Mr. Fairbanks, of Florida, asked what about the royalty on hymnals.

Mr. Morehouse, of Milwaukee, thought that the royalty question was a very serious one, there being copyright on the Hymnal and not on the Prayer Book; that the permission would be likely to involve greater expenses in printing; the thinnest possible paper is already used, so that the bulk would be that of the present books put together.

Mr. Thomas, of Pennsylvania, urged the passage of the resolution as one of great importance to Sunday schools. In the Sunday school of which he was superintendent, where there are 1,500 scholars, the only book he authorizes, besides the Holy Scriptures, are the Prayer Book and Hymnal, as he did not consider that any other books are sanctioned by the Church for use in the Sunday school. They have felt so much the inconvenience of the separate bindings that they would have been glad to have removed the covers and put the two books together, but found that they could not lawfully do so.

Mr. Fairbanks, of Florida, said he thought the objections urged by the deputy from Milwaukee were insuperable, and thought it would be necessary to either remove the royalty from the Hymnal or continue to print the books in two volumes.

The vote on the resolution was taken and resulted, ayes 121, nays 78.

The Rev. Dr. Spalding, of California, spoke on behalf of the fund for the relief of the clergy. He said that the Church, by its endowment system, provided for retired bishops, that the laity had a variety of occupations open to them in business, but there was no provision for clergy, faithful soldiers of the Church, who give up all things and go out to labor and toil, and if necessary, die, for Christ. The resolution as originally presented, called for a stated collection throughout the Church on the first Sunday in November. He would amend by making it Quinquagesima Sunday, which seems particularly appropriate, because of the words that the Church hears on that day: "Though I speak with the tongues of men and of angels, and have not charity, I become as sounding brass and a tinkling cymbal."

The mover of the original resolution accepted the amendment, and the Rev. Dr. Greer asked that Dr. Spalding would accept an amendment making it "Quinquagesima Sunday, or some other Sunday near to that day." He said he was in thorough sympathy with the purport of the resolution, but felt that it was not practicable for every parish to take the collection for that purpose on Quinquagesima Sunday.

The Rev. Dr. Spalding accepted Dr. Greer's amendment, and the resolution as amended was unanimously carried.

The Rev. Dr. Huntington, from the committee to whom had been referred the message from the House of Bishops, on the memorial of the diocese of Minnesota, favoring the setting off of the missionary district asked for, reported in favor of concurrence, with which the House voted to agree.

The Rev. Dr. Elliott, by request of Dr. Huntington, read the report of the same committee on message 56 in the House of Bishops, recommending concurrence with that message, in an amendment, whose object as he stated, was that when it is proposed to erect a new diocese within the limits of a missionary district, the consent of the bishop and convocation of that district be required, just as is now required in the case of a diocese that the consent of the bishop and convention be given.

The report was referred back to the joint committee to settle a question of doubt as to whether the section with its proposed amendment was intended to include or omit the subsequent paragraph in the original, providing for required assurance of financial support.

Dr. Eccleston, of Maryland, presented the report of the joint committee for nominating the Missionary Council and Board of Managers, adding the names, (which were not read), and asking the concurrence of the two Houses in their adoption. Those selected as the Board of Managers are the same as the old board, with the exception that the name of George C. Thomas, of Pennsylvania, is substituted in the place of L. Coffin, deceased.

The report was adopted, as was a resolution appended to it, giving the general secretary instructions to call the board together for organization.

The committee on canons reported upon the proposed amendment to title 1, canon 19, section 12, saying that they had carefully considered the same and recommended the following resolution:

Resolved, That to title 1, canon 19, section 12, be added (the House of Bishops concurring): "When a bishop shall leave his diocese for three months, the bishop-coadjutor, or, if there be none, the Standing Committee of the diocese or missionary jurisdiction, shall act as the ecclesiastical authority, and in place of the temporary disability of the bishop, the bishop-coadjutor or Standing Committee shall act as the ecclesiastical authority, provided nothing in this canon shall be so construed as to prevent any such bishop from exercising his jurisdiction himself, so far as the same may be practicable, during his absence from his diocese, or from permitting or authorizing any other bishop to perform episcopal office for him."

The resolution was adopted.

The committee also reported recommending amendment to title 3, canon 2, section 3, so as to read: "When there is no bishop, or when it is certified in writing by at least two physicians that the bishop is physically or mentally incapable of performing the duties of his office, the standing committee shall be the ecclesiastical authority for all purposes declared in these canons."

Dean Hoffman said: "There is danger in the canon as proposed by the committee. I move, therefore, to refer it back to them."

This motion was carried.

Dr. Huntington then called for the order of the day, which was the resumption of the debate on the resolution concerning Christian unity.

Dr. Jewell, of Milwaukee, was the first to speak. He said: "The subject which comes before us at this time is, without doubt, one of great importance. We have heard of it before. It does not, therefore, come over us like the south wind over a bank of violets. It appears again to-day. We hear of it, but it seems to me, though it is not strange, it hath a dying form. The subject has been discussed in a general way by the speakers who have gone before me. We have heard it presented with all the persuasiveness of imagination, and we have heard it presented upon a basis of somewhat more solid fact. I do not propose to take it up so much in that general way. I am reminded at this time of an anecdote relating to the famous Rufus Choate, of Massachusetts, that brilliant advocate, the child of a State that is addicted to producing brilliant men, that on one occasion when arguing on a case involving an infringement of the patent rights concerning two car wheels, the distinguished advocate had exhausted all his wonderful ability in showing that they were entirely dissimilar, proceeding upon the assumption of the fixity of points. After he had concluded, another great son of that great State replied, paying the highest compliment to his ingenuity, but stating: 'Gentlemen of the jury, there are the wheels.' The simple inspection of these wheels scattered to the winds the subtle argument of his adversary.

"I propose at this time to call your attention simply to the proposition. I say there is the proposition. There are the wheels, for there are wheels within wheels in it. I think we can best understand what we have to do as a House if we enter into a close analysis of its various propositions. In the first place, the whole thing is a legislation in view of the merest hypothetical possibilities. Does any man know of any such minister or congregation who is looking with expectancy to the action of this House? Have you heard, anywhere, have you felt, anywhere, there had been any expectation of the admission of any such congregation in any such a way?' (Dr. Rhodes: "Yes, sir.")

"You have listened to the arguments adduced but there have been no such grounds as these mentioned in its favor, and I remind this House of the fact that again and again you have pushed back and put off legislation in reference to things which were admitted to be immediate probabilities. If we cannot legislate upon things which are of immediate necessity, which will aid the Church in her usefulness, is it consistent for us to spend our time in legislating upon that which involves a mere possibility of a possibility. Furthermore, there is this difficulty in the proposition: We are pro-

posing to legislate for those outside of the Church as against those who are bound under its law. We are proposing to make allowances and to grant liberties to those who come in from outside bodies in no special harmony with this Church, having in no respect proved their loyalty or their devotion, when you will not allow the same to those that have borne the burden and heat of the day.

"Is this not levying tribute on the children while you let strangers go scot free? Is it not providing for Ishmael rather than for Isaac? You should remember that since the revision of the Prayer Book there has been a necessity to adhere more distinctly to its rubrics, and here you propose to let these come in, which will not be following out the rules therein laid down. Is this the kind of legislation which the children of the Church expect of their mother? The points to which I allude have been alluded to before, but my desire is to present them clearly and compactly in their respective relations. I admit the probability of the inspiring motive having been one of deep and pure and Christian tenderness and sympathy. I am ready to acknowledge that this judgment has been formed with every intention to secure the proper legislation upon every point and with a hearty desire to avoid all the difficulties which might arise therefrom, but it does not do it.

"There has been, in this House, a very strong apprehension lest we should increase too much the power of the episcopacy. Again and again we have heard the cry of alarm raised against increasing the power of the episcopacy, and yet this very proposition strikes at once at the increase of the power of individual bishops. We are here giving the bishop power to do that which we do not give to the House of Bishops, and I submit this is not a consistent thing for us to do, more especially when legislation is held back here because it is thought it will increase the power of the bishops. There is a proposition to put in the power of an individual bishop the taking of a minister and congregation of some outside body under his spiritual charge. I ask you to note this fact that a bishop may be inspired to do this for many reasons. He may be a man impressed with sentiment and full of the very feeling which I doubt not actuated the originator of this proposition, and he may desire to stand before the Church as a man who is bringing into view the front rank of this invading army of new members of the Church of Christ. He may be a man whose theological proclivities may induce him to favor the admission of a congregation that does not hold the Faith as we hold it in this Church, and this proposition proposes to give him the power. I ask: Is it a consistent thing for us to do? Is it a safe thing for us to do?

"I oppose it on another point. This document has been drawn with great care, having transmigrated, it comes to us in a better form, grant you, for it does make express provisions for the subjection of this congregation to the rite of Confirmation. We provide that the minister shall receive Episcopal ordination according to the order of the Prayer Book, I take it. We provide for the administration of the rite of Confirmation to these congregations according to the order of the Prayer Book, I take it, which is just and right, and therefore it is better than it was before, but yet one thing thou lackest; when it comes to that higher rite, when it comes to that grander rite, when it comes to that rite that among all the rites of the Church towers like Mont Blanc, the monarch of mountains, there is no such provision, that is, concerning the Holy Eucharist. Shall it be administered according to the provisions of the Prayer Book? The abstract which is given makes one wince. I don't pretend to say what was in the minds of those who framed that document. It seems to me we are not prepared at this time to accept any proposition, to accept any amendment, any canon, which shall in any respect appear to interfere or alter this holy liturgy. I wish to call the attention of the House to this fact. You have refused to concur in a report coming from the House of Bishops, a body presumed to know the difference between the title and the text of a book, which proposes striking out two lines in the title page of the Prayer Book, because you did not wish the revision re-opened. You are here providing a means by which a bishop can practically re-open that revision in his own diocese. You are also providing a means by which the Prayer Book can be, it seems to me, laid aside, and in behalf of this there is no argument put forth in its favor. We all know the value of the liturgy and we appreciate its grandeur concerning the Holy Sacrifice. I know this liturgy may be considered a matter of form, but form is the definition of substance, and you cannot deal with things outside their forms.

"I wish to call your attention to one fact in the early history of the Church. Ascend the Mount of Transfiguration and behold there Him whose real presence upon the altar is connected with the utterance of the solemn words which He prescribed for its administration. You know that He was transfigured before them, but what was manifestation of the transfiguration? 'His raiment became white and glistening,' and it is in the liturgy as the raiment of the Holy Christ that it becomes white and glistening. It stands forth with heavenly splendor, and all the beauty and grandeur that is connected with the administration of that holy office has come down to it through the ages, baptized with the tears of millions of the faithful. With all deep devotion we look upon the liturgy as the raiment of the holy sacrament shadowed forth in heavenly splendor, and I cannot see how we can for one moment be content to pass anything which seems to cast this holy ordinance into any lower place than that which is granted to it. I yield to no man in grieving over these factions in Christendom. I have felt them as some of you probably have not. I yield to no man in my strong desire that the Church should do all she can to bring back those wandering sheep, but I do not believe it is the right, the safe, and the honest thing for us to do, to legislate, to lower, to break down the wall which has been erected by the Christian Head of the Church and to allow those who are not in to come in by some other way except to go in through that way in which every truly converted mind, every truly humble heart, every truly loyal soul, every intelligent and devoted follower of the blessed Lord will most willingly and most gladly come."

Dr. McKim, of Maryland, said: "The argument which we have just listened to is one of the most powerful arraignments of the acts of the Lambeth Conference ever uttered. I cannot trust myself to a discussion of the arguments which have just been presented, but will endeavor to give three affirmative reasons why we should adopt the proposition which has been brought in by my friend from New York, by whose side I am very glad, for the first time in these debates, to find myself now standing. My first reason is for consistency, my second for Catholicity, and the third for Christian unity.

"In regard to the first, I venture to think that this resolution, this proposition, calls upon us to open the door which we have already declared ourselves ready to open; only this and nothing more. What has been the action of this Church upon this subject? In 1886 our bishops declared themselves ready to make all reasonable concessions on all things of human order and of human choice. I submit, sir, that this proposition proposes nothing more than to make reasonable concessions upon matters of human ordering and of human choice. It does not touch the sacred words of our Master, Christ. It touches forms of worship, which certainly have developed, had developed, and will continue to develop, through the Catholic Church. Then, again, in 1888, the Lambeth committee declared themselves in favor of giving up things on secondary points of doctrine, worship, and discipline, so as to secure the unity of the Church. It seems to me the 'dearly beloved brethren,' and other things, are certainly secondary points of doctrine, worship, and discipline. Then, again, the Pastoral Letter of 1892, which comes to us with the approval of the House of Bishops and this House, is also in favor of Christian unity. We come down to the bare foundations, and it seems to me that if we are consistent, we are bound to go forward in the direction of the proposition now before us. We are confronted not by a hypothetical possibility, as has been stated; but by an actual condition. At the very time that the gentleman from New York brought in this proposition, three years ago, there began the organization in this city of that Swedish congregation of which we have heard, and there are a number of these congregations in the Church at the present time. It is a condition, not a theory, which confronts us. It proposes to place these congregations under the episcopal authority of our bishops by canon law."

The speaker had not got through with his remarks when the hour arrived for the reception of the House of Bishops for joint session, and the debate was suspended *pro tem.*

The following messages were received from the House of Bishops: No 63, asking the concurrence of the House in the election as bishop of the missionary district of Kyoto, of the Rev. Jos. M. Francis, of Tokyo.

Message No 64, nominating to the House of Deputies for election as bishop of the missionary district of Alaska of the Rev. Peter Trimball Rowe, a presbyter of the missionary jurisdiction of Northern Michigan.

These two messages were referred to the committee on the consecration of bishops.

The two Houses then met in joint session, the Bishop of Albany presiding, to consider and receive reports on Christian education and the Church University Board of Regents.

CHRISTIAN EDUCATION

Bishop Gailor presented the report on Christian education.

The report emphasized the importance of plainly asserting the principles of our historic faith and causing them to pervade the instructions of their children. The Christian Gospel is not a preferable gospel, but the only gospel which can save the world. What is not definitely Christian cannot be Christian at all. It was the Lord who said: "He that is not with Me, is against Me, and he that gathereth not with Me, scattereth abroad."

The first recommendation of the report is for systematic and enthusiastic work in Sunday schools. "We have six Church colleges and one Church university in the United States that are all doing a great and noble work. They are not behind any, and their graduates are winning honor in all departments all over the world. The committee would lay stress upon the plan of the late Bishop Harris, in connection with the University of Michigan. The experiment has been tried for 10 years and has proved in every way a complete success. The Bishops of Milwaukee and West Virginia have undertaken some foundations in Wisconsin and West Virginia. The young men live at the halls, and are practically members of the families of the clergymen of the parish. Church life is concentrated and the University of Michigan is influenced by the two courses of lectures, called the Baldwin and Hobart. Another plan in connection with the smaller colleges that are not under the training of the Church, is to endow the parish churches in such places with an annual income sufficient to support a clergyman of character and ability fitted to guide the students. Some of the best work among young men has been done by clergymen in charge of the parishes that happen to be in proximity to universities.

CHURCH UNIVERSITY BOARD OF REGENTS.

The report from the Church University Board of Regents was read by the Rev. Dr. Anstice. Three scholarships have been secured—they continue for three years, subject to withdrawal on three months' notice, and are of the value of $750 a year. A year ago the Board appointed a general secretary, to act also as financial agent. Previous to that no administration expenses were incurred. The general secretary has acted with great energy and at considerable expense to himself.

The Rev. Dr. Greer said the first aim was to deepen and broaden the intellectual culture of the clergy. It has been found that it is not learning, but half learning, that produces unfortunate results. Dr. Greer cited Prof. Romaine, who in his earlier years had published a volume, which he called a candid examination of theism, which had exerted a strong influence on many minds, including his (Dr. Greer's.) The conclusions reached in that book were against the existence of a personal God. But not long before his death he reviewed that work (some 15 years later), and reached precisely opposite conclusions, and died in the communion of the English Church.

Bishop Niles prefaced his remarks by expressing his shame and grief that only one hour should be allotted for the discussion of these important educational matters. He said that if he ever lived to see an ideal Convention, four days out of five in that Convention would be given to topics of this nature. He was a little ashamed of the Church in the matter of education. Although her universities compared favorably with many others, there was wealth enough in the Church to accomplish vastly more. "But the special subject assigned to me," he continued, "was that of endowment of the Church in university towns. There were three young men, now bishops, Talbot, Leonard, and Nicholson, who formerly attended Dartmouth College; when there they were the mainstay of the Church. They got a clergyman when they could, from Boston, and when they could not they read the service themselves."

The Rev. Mr. Doherty, of Nebraska, said that his work in Omaha in establishing a girls' school had begun with nothing and debt, 20 years ago; now they have a property worth about $150,000, and an average number of about 140 girls; but he was very much troubled over the fact that those girls who wished to go further on educational lines, had no place to go under the auspices of the Church. He knew of no place to recommend them. "It is quite time for the Church to see that there is something for women to do besides looking after the economies and collecting the distributions of the Church. Whether we will or no, woman is going to be educated."

The Rev. Dr. Tatlock, of Michigan, said: "I suppose the reason I was called upon to speak upon the subject of Church halls, was because of my acquaintance with what was formerly known as Hobart Hall (in connection with the University of Michigan), but since the death of Bishop Harris it has been named Harris Hall, and stands as a monument to Bishop Harris. We have had some 400 students instructed in the service of our Church, about 250 of them being communicants. We have represented there 44 States and territories, and 17 foreign countries. So that the influences brought to bear upon those students are carried out into every part of the world."

The Rev. Dr. Fulton offered a resolution that the Board of Church University Regents be requested to consider the expediency and feasibility of a union of the various divinity schools, in an organization in connection with the General Theological Seminary. He said the idea had impressed itself upon him as he listened to the speeches of representatives from these different schools, and noticing the harmony of tone prevailing amongst them, and that a number of persons had suggested the same idea this morning; and he had been asked to make such a request of the Board of Church University regents. The resolution carried, and the meeting then adjourned.

AFTERNOON SESSION

At the opening of the afternoon session Dr. Hodges, of Maryland, said the matter of dividing the dioceses of Minnesota had been passed in the morning without the knowledge of all those present. He could not hear well where he was sitting, and asked if the matter could be reconsidered.

Mr. Wilder, of Minnesota, said that the committee on constitutional amendments recommended the action taken; they stood upon a basis which they believed was invulnerable and if it was now desired to bring the matter up again they would have no objection.

A vote to reconsider having been passed, Dr. Hodges took the floor, stating that his object in doing so was not to defeat the measure. This was establishing a precedent and should be carefully considered. It was for the House to consider the merits of each case when it came before them and act accordingly. He went on to quote from Bishop Whipple's remarks in which the Bishop stated that he did not think the General Convention would grant the request, and they ought not to ask it.

Dr. Huntington stated that all these statements were laid before the committee, but were outweighed by counter considerations. As two of the representatives from Minnesota who could explain the matter, were absent, he moved that it go on the calendar.

The motion was passed.

Dr. Spalding, of California, moved:

Whereas, The House of Clerical and Lay Deputies has passed unanimously a resolution requesting a yearly collection for the benefit of the Infirm Clergy Relief Fund upon Quinquagesima Sunday or a Sunday nearest thereto that may be most convenient,

Resolved, That this House respectfully requests the House of Bishops to embody this request in their pastoral in such a way as may bring it prominently before all the churches.

The resolution was passed.

The order of the day was then proceeded with.

Dr. McKim continued his argument, which was interrupted by the entrance of the bishops in the morning. He said: "I pointed out this morning that three years ago this General Convention by synodical action adopted the Lambeth platform as its own, and I urged on behalf of the measure now under consideration, that in the first place consistency demanded we should pass this or some such measure. At present we have paused between the premises and the conclusion. I urge we should either go back and rescind our action whereby we adopted the Lambeth platform, or we should go forward and endeavor to make that a fact by this measure or some similar one. In the second place, let me address myself to the argument from Catholicity. I think I may say that no man on this floor has a more fervent or a more earnest desire that this Church of ours should become in deed and truth the Catholic Church of the American people, than I. As I look back over the 30 years since I was ordained in the priesthood in this Church, I see a very marked change in the Church. I see a very distinct and defined progress in the direction of Catholicity. I do not mean Catholicity of doctrine, for that we have in our Creed and formulæ, but I mean Catholicity in practice.

We have been opening the door to a larger, grander, nobler conception of the Christian Church; a conception truly Catholic, which shall take in not one school of thought, merely, but the several schools of thought that have historic place in this Church. We can remember the time when the struggle seemed to be for one theological school or another. I think the time has come when we feel that the Church can not do without any one of them. We have learned wisdom. The disciples of Dr. Pusey, of F. D. Maurice, and of Chas. Simeon have united in confidence and love within this Church. The followers of Dr. De Koven and of Dr. Andrews, two men indissolubly associated with the history of the Convention of 1871, have also been joined together. We have made much progress in the direction of Catholicity, in the sense of comprehensiveness, but we have not gone as far as we ought. We accept this comprehensiveness in doctrine. Men may differ upon the subject of the Atonement, they may be followers of Abelard, they may differ on the question of inspiration, not the fact but the theory. Men may differ, as they do, on the doctrine of the Holy Communion, but they are included nevertheless in the pale of the one Mother Church; but, sir, they will agree to differ upon these subjects. They may differ in relation to liturgical worship, but not be separated one from another. It seems to me that so long as we conform to the Anglican Prayer Book and to the Anglican liturgy, a necessary condition to fellowship and membership, that we are not occupying a truly Catholic position."

The debate occupied the entire afternoon. We give Dr. Christian's and Mr. Biddle's speeches in part, with those of Dr. Faude and Dr. Huntington.

The Rev. Dr. Christian, of Newark, said: "When I heard the report of the chairman of this committee read, I felt at once that if I felt obliged to speak on this subject it would be at a great disadvantage, for and with the minority. But there has been a wonderful evolution since that day when the report was read, for when this report comes into our hands in printed form we find the two committee each have six names attached to them."

Dr. Huntington: "I rise to a point of order. The deputy has intimated that the report of the majority misrepresents the facts. Yesterday I attempted to show courtesy to the minority in a manner that I will not attempt again, but I will ask the signer of the minority report to state to the House how it happened the minority report contains the number of signatures which equals that appended to the majority report. I will ask him to state whether or not it is a fact that a member subsequently added to the committee, who was not present when the vote was taken, and did not hear the discussion, was permitted, as a matter of courtesy, to add his name, and whether it is not true another member of the committee who was not present when the vote was taken, and had no part in the deliberations, withheld his name from the printed report?"

The Rev. Dr. Christian: "I am simply stating facts."

Dr. Huntington: "The House has a right to a knowledge of the facts."

Dr. Faude rose to explain. He said: "I am very sorry this situation has come up in any way, because I had intended to say nothing about the matter myself. It was asked that final action on what is called the minority report might be deferred until two members of the committee who were not aware of that meeting, might have an opportunity to appear. It so happened a majority of those who were present were in favor of what is technically called the report of the committee. By a decisive vote of the members present, a postponement of the meeting until these two members could be present was refused. It was afterwards agreed that, inasmuch as a majority of those present were in favor of what now passes as the committee's report, it should be presented. With reference to the one signature which appears on what is known as the minority report, I would also say that that gentleman was approached by the chairman of the committee with the majority report, as well as by myself with the minority report. I would also say that the one gentlemen whose name does not appear on the minority report, has publicly expressed his sympathy with the minority report. He had the opportunity of reading the majority report, but did not have the opportunity of reading the minority report."

Dr. Huntington: "There is only one objection I have to the explanation, and that is the remarks about 'the so-called majority report.' I will say that the Hon. Mr. Edmunds before leaving expressed his hearty and entire concurrence in the majority report."

The Rev. Dr. Christian then continued his remarks. He said: "First of all, I would like to ask attention to the question of the Catholicity of this proposed change in the Constitution. We have been referred to the primitive law, which we all know of. We are told this was the rule in primitive time, when the Catholic liturgies were in universal use all over the world. We find a different state of things after the lapse of a few years or a few hundred years. We find canon after canon of the provincial council passed because various heresies are intruding into the Church; that the provincial councils are taking pains to limit and guard the ancient provision that the bishop should be solely and only responsible for liturgical use in his diocese.

"Coming down to this time, with its different conditions, I ask: 'Are we prepared, sons of the Church, who live to-day here, to-morrow in the far West, next year perhaps in the distant East, are we prepared to make an individual bishop of this Church the sole and only rule in the diocese?' I don't believe it. We have by legislative action protected this privilege. The Protestant Episcopal Church of the United States of America has declared herself on that question. The bishop in this country is not his own liturgical law.

"What about Catholic doctrine? You say this amendment provides that the Creeds must be said; the Apostles' and Nicene Creeds. Does that secure uniformity of doctrine? I think many of us have known of Socinians, and possibly bodies of Socinians, who said even the Nicene Creed (by what sort of moral obliquity I cannot conceive). The saying of the Creeds is not sufficient guarantee that there shall be no kind of adhesion to erroneous doctrine, or that we shall not have all kinds of doctrines and opinions.

"Where do we all stand in common? We appeal to the Book of Common Prayer, and we say that the Creeds are to be received and interpreted by the Book of Common Prayer. Are we to come to the position where it is no longer proper to say 'the doctrines and teachings as this Church has received the same?' The Church has her distinct doctrine, which is not subscribed simply and solely because a man is prepared to say the Nicene Creed. There is a body of truth. Not only the liturgy but the whole Book of Common Prayer from cover to cover is the expression of her doctrinal position. This amendment proposes to make it easy to say distinctly, 'Never mind what you think about the Nicene Creed. Never mind when you say it, only be prepared to say it and then you can come under the supervising and protecting care of this Church.'

"The practicability of this amendment was almost denied in the very words in which it was claimed that nothing very great was to be expected. I think that would be made still more apparent could we have heard what has been earnestly called for, the correspondence that has passed on the subject of Christian unity. (The speaker referred to a vote taken on the second day of the session, ordering this correspondence to be printed for the information of the Convention.)

"As has been said by the deputy from Minnesota, who certainly must know, this Swedish work in Minneapolis is no such case as what is covered by the amendment; we are told that this young man, in God's providence, came here, ordained by Bishop Burgess, and began this work among his own people. This work has been on true Church lines. We have heard a great deal about the work among the Scandinavians, but really the proposition has been actually tried in this country, to my knowledge, three times. Once, in the East, when a Roman parish became involved in difficulties with the bishop, and they brought in an unfrocked priest, at that time practicing medicine, to officiate at their altars, and then they came and made some overtures to the Bishop of the diocese, and he bought the building and the whole body came with it. Most of them have gone back to Roman bodies, many to infidelity, and to-day the parish priest informs me that there are 25 names associated with that sporadic movement.

"There was a great movement among the Lutherans in Wisconsin a few years ago. They wanted to belong to secret societies, and they weren't permitted to, so they made overtures for episcopal supervision. The Bishop of the diocese tells me when he came into the see, the whole thing had melted away, like snow before a morning sun. He couldn't find even a remnant.

"Another case was that of the so-called Old Catholics, whom also the Bishop in Wisconsin in the goodness of his heart and desire to build up the Church, took under his care. The man representing that movement came to me and asked for support in his work, and in reply to the question, 'What service do you use?' quick as a flash came the answer: 'I have translated into French the Roman Mass, and that is what I use every Sunday.'

"Any such system that provides for all these, that may be called scandals, is to say the least, impracticable.

"This provision asks for the use of the words of administration and the proper elements in the Holy Communion. Does that mean that manual acts are to be set aside? There are, as you know, religious bodies that read from St. Matthew the account of the institution of the Lord's Supper, and then receive the symbols passed around to them in the pews. Are we to go so far as that? Are we to receive Baptists? than whom no body of Christians is more earnest. (They know what they believe and stand by it better than any other body). Are we going to take them under Episcopal care and let them refuse their children Baptism?"

Mr. Biddle, of Pennsylvania, said as the reports were so evenly divided he would designate them as numbers one and two.

"Report No 2 I favor, as far as the resolution is concerned, but I am not in favor of some of the expressions which are entirely unknown in the Book of Common Prayer. I regret to see any reference to the Lambeth Conference. I, for one, think that we have had enough of the Lambeth Conference. I think it has done us no good, and I think it has done the cause of Christianity no good. I recollect a statement of one of the most learned men of Pennsylvania, who said he would like to see a sea of fire between us and Great Britain, and I would like to see something that would destroy the Anglomania that pervades this Church so largely. Another expression was used in that report with which perhaps few will agree. I know of no such thing as this Church belonging to the Anglican Communion. The expression will not bear analysis. It doesn't belong to the Anglican communion and it differs from her in important particulars.

"What has resulted from all this debate on Christian unity? I say the result is nil. We have not produced any effect upon the great Christian communions towards which the first propositions were aimed. We have had no response from any one of those bodies. We have had answers from individuals. Dr. Crosby, of New York, who said that the quadrilateral was entirely unsatisfactory to him, and as far as the Nicene Creed was concerned he said that that council was rather a rowdy collection in a barbarous age. Another eminent divine in the city of New York said that the council of Nicea was managed like one of the ward committee meetings in the city of New York.

"What do you mean by Apostolic Succession? They ask that question and we know two or three ways in which it can be answered. I apprehend that the way that would be put before them by this Convention would be eminently unsatisfactory to them.

"Another way in which the Quadrilateral has been answered is by the Presbyterian divine who approached a bishop on the subject of interchange of pulpits. The bishop answered in the only way that a bishop could, and with much emphasis and bitterness the Presbyterian said: 'That ends the matter.' I believe it does end the matter so far as any drawing towards us. It is proposed to pick up some sort of followers. I don't think that is a very dignified position. The effect would be that we would have dissatisfied congregations coming to us—a sort of people that I don't want to see here."

Mr. Biddle called attention to various complications that would come out of the vagueness of the relations with people received by the Church under this amendment—ministers would be rejected from their own denominations with-

out being fully recognized as our ministers; property questions would be involved; there would be 'covenants' of various kinds; four or five different ones might be made with different congregations in one diocese, and when you multiply those by the number of dioceses we should find ourselves in rather an involved condition. There would be similar difficulties in regard to Prayer Book use. There would be differences in regard to the regulations—a bishop in one diocese would accept or reject certain things in receiving these people, and the bishop of another diocese would have another set of covenants. He said that three years ago he had quoted an expression that he believed had originated with Senator Ingalls, in saying that this Christian unity matter is an iridescent dream. He thought it had lost its iridescence now and become dark and dismal, and nothing but a nightmare.

Mr. Faude said that there seemed to be some misapprehensions, and called attention to the distinction between spiritual oversight and special powers. He also touched upon the danger of the Roman Mass being used, if each bishop should be allowed his discretion as to liturgies, in accordance with the amendment. He touched again upon the Swedish movement in this city and said that those people did not oppose themselves to Confirmation. They believed in Confirmation and also believed that they had received it. The time would undoubtedly come when many of those would be perfectly willing to receive and even desire Confirmation at the hands of our bishop, and, referring to remarks that had been made about legislating for Church people only, he asked: "How can that be Christian unity?"

The Rev. Dr. Huntington said that ridicule was always more effective than the logic, and he felt that there was such a very great difference between his views of what is Catholic and those of the lay deputy from Pennsylvania, that there could be no combining of them. He said he understood there was a quadrilateral in Philadelphia, not the Lambeth Quadrilateral, but a geographic one, and that it was considered very desirable to be within that quadrilateral in Philadelphia. He thought, probably, that in the club to which the lay deputy belongs, if made up of anti-Anglomaniacs, they did not take the London papers, and perhaps for that reason his friend had not heard that one of the most prominent among the Dissenters there, Dr. Parker, minister in the City Temple, had said that if he could in the least degree further the cause of Christian unity in Britain he would submit to ordination at the hands of the Archbishop of Canterbury to-morrow. The Quadrilateral is not dead. Our Congregational friends are holding a council that they are not afraid to call a "national council," and in that council they have set forth a quadrilateral, the purport of which is the union of those bodies that are nearest to each other. That is one method of working for Christian unity. The other method is that contemplated by this amendment, and it means combination under leadership. It is primitive and Catholic. He believed in leadership, but he belived that a leader must be modest, must not deal in high-sounding epithets, must have a patient sympathy and courage, and one more thing—he must lead. What is a leader worth who does not lead?

He was quite aware that the probabilities were against the adoption of his proposition, but he said they could not kill it, although they might vote it down. It took 15 years to accomplish liturgical revision. It took 18 years to secure the canon on deaconesses, and it might take 20 years to secure this amendment to the Constitution, but the yearning all around for Christian unity indicated that this amendment would not be killed, although he might not live to see it carried. Men would be raised up who would take it up and accomplish the work.

In order to bring the matter to a vote as speedily as possible, the Rev. Mr. Faude withdrew the minority resolution, leaving the question to be put directly upon the majority report.

The vote resulted: Clerical, ayes 19, nays 23, divided 11; lay, ayes 15, nays 27, divided 3.

Message No. 65 was then received, reporting election of persons nominated by committee on the Board of Missions, and calling for a meeting of the Board.

The House voted concurrence.

Message No. 66 was received, concurring in message No. 50 of the House of Deputies setting apart Quinquagesima Sunday for the taking of an offering for the Clergy Relief Fund.

The House then adjourned.

THE BOARD OF MISSIONS

The Board of Missions held a short session Thursday evening, Oct. 17th, when reports on the Woman's Auxiliary and on the Commission for Work among Colored people were read. Bishop Penick made an earnest plea for the work he represents.

Friday, Oct. 18th—Fifteenth Day

The first business was the reception of the report of the committee on the consecration of bishops, which was presented by Dr. Hoffman. It stated that it had had referred to it, message No. 64 of the House of Bishops, nominating the Rev. Peter Trimball Rowe, of the missionary district of Northern Michigan, to be the missionary bishop of Alaska. The committee had considered the same and recommended the adoption of the following resolution: Resolved that this House proceed to act upon the aforesaid nomination."

The resolution was adopted, as was also the motion of Dr. Hoffman that the House go into executive session at 12:30 the same day to consider the nomination.

Dr. Hoffman: "I would like to say to the House that there is an informality in the other message received, which requires correction, and we withhold the papers until it is corrected."

Dr. Nelson presented the report of the Commission on the Hymnal. It stated that, under instructions, it has superintended the publishing of the hymnal and secured a royalty upon it. It had attempted, as far as was consistent and possible, to group the hymns according to subjects, and had improved many by better and truer reading. It noted with satisfaction that in the list of authors of hymns in the Hymnal, both our own Church and the nation were honorably represented. The death of two of its members, Dr. Henry Coppee and Dr. F. E. Oliver, of Boston, was noted with regret.

The commission recommended the adoption of the following resolution:

Resolved, That the Commission on the Hymnal be continued, with power to correct such errors as may still be discovered in the book, so as to bring the hymns of living authors into the expressed wishes of their writers.

Dr. Davenport, of Tennessee, chairman of the committee on canons, presented report No. 11.

"The committee on canons to whom was referred the proposed amendment to title 3, canon 7, section 1, recommend the adoption of the following resolution:

Resolved, That title 3, canon 7, section 1 Article 4 (the House of Bishops concurring), be amended so as to read; Article 4: "There shall be a missionary council of the Church," etc.

Such council shall be competent to take all necessary action in regard to the missionary work of the Church which shall not conflict with the general policy of the Board of Missions as from time to time determined in its triennial sessions.

In case a vacancy occurs between the session of the convention, council or convocation thereof, it shall be competent for the bishop to fill the vacancy, the delegates so appointed to hold office until the next session of the convention, council, or convocation."

Dr. Davenport explained that the rest of the canon was the same as in the original canon.

Dr. Hoffman said: "This canon gives the Missionary Council, a large body gathered together from all parts of the country, control over the trust funds of the Board of Managers, and at a meeting in Chicago I think it was generally agreed that such a provision is very dangerous. We have now a Board of Missions sitting every three years, which has control of all the work of the Board of Missions. The work, in the meantime, is entrusted to the Board of Managers, in New York. Of course, they can take no action except as directed by the Board of Missions, and nothing can be done contrary to the Board of Missions. To entrust, as this does, another body which is more of a missionary meeting than a constituted body on whom shall be conferred such powers as these, I think very dangerous. I move to re-commit this report to the committee with this amendment: 'This Council so formed, shall meet annually excepting in those years appointed for the meeting of the Board of Missions, at such time and place as may be designated by the Board of Managers, with the approval of the presiding officer of the House of Bishops, to consider the missionary work of the Church and to increase interest in the same.'"

After further consideration, the whole report was withheld until the afternoon, when it could be brought in the amended form.

Report No. 16 called out considerable discussion. It related to certification of candidates for holy orders; the proposed provision being that there shall be given to the Standing Committee the opportunity of knowing either by certificate from the bishop or from the examining chaplain that the examinations have been passed.

Dr. Davenport urged that at present there is no legal requirement as to certifying intellectual qualification, and irregularities in requirements have occurred in consequence.

The amended canon was passed.

The order of the day being called for, the report on Swedish orders was brought up, but Dr. Greer moved that the subject be referred to the committee to report at the next General Convention, for which motion he gave the following reasons: "First, it is a subject requiring full historical and liturgical knowledge, such as, I venture to say, is not in possession of this House. Second, such a recital of facts as is connected with this report is, and must of necessity be, a partial recital of the facts. Third, in assuming an expression of opinion at this time, on what would necessarily be a partial statement of the facts in regard to the subject of Swedish orders, would militate very seriously against and have an effect of crippling interests in, the work among the Swedes, begun so auspiciously here and spreading all over the land. Fourth, the subject is open, involved in much doubt. And finally, the subject is to be considered in a year or so by the Lambeth Conference, representing the English speaking church."

The resolution to refer was unanimously carried.

The Canons on Ordination were then taken up.

The Rev. Dr. Fulton: "I venture to think that the most of this House are very little prepared to entertain a consideration of the whole Canon on Ordination. I, for one, have given no study to it, and I suspect the other members of the House have not given any study to this canon. I do not think we are likely to pass this canon now in the space of time at our command. I think we should learn by the experience of three years ago. We may well hesitate to take into consideration the Canon on Ordination in so limited a time at our disposal. It is only three years since our convention adopted a Canon on Ordination, which was literally railroaded through this House, at least, and in three years everybody condemned it. Now, we are expected to enter with equal precipitancy upon the consideration of another canon. It is better to bear the ills we have than to fly to others we know not of. In some particulars I have been led to believe that this proposed canon is defective. I consider it would be out of order to refer to this in detail, but without careful consideration, section by section, I should say, it would be better to be satisfied with the canon we now have. We have adopted this morning a valuable amendment, and the adoption of this canon, I think, would be a contradiction to that action; so I hope this will be referred to the Committee on the Constitution and Canons, to report at the next convention. I have been asked to make this motion, and I make it."

The motion was carried.

The matter of the setting off of a part of Minnesota being the subject for discussion, the Rev. Dr. Huntington offered his right to the floor to the Rev. Dr. Ryan, of Minnesota. A motion was made that the House go into secret session for the consideration of this subject. Mr. Burgwin interposed with an objection to considering the subject at this time, because a message of concurrence from the House was before the House of Bishops, and before the House proceeds further it should recall the message.

The Chair sustained the objection, and a motion was carried recalling from the House of Bishops a message of concurrence from the House of Deputies in the message of the House of Bishops, as to the division of Minnesota.

The next business was the report read by Dr. Elliott, from the Committe on Amendments to the Constitution, recommending the amendment of the message from the House of Bishops in relation to the erection of new dioceses, so far as affecting the missionary districts is concerned—making the same provision for the consent of missionary bishops and convocations as for diocesan bishops and convocations.

The Rev. Dr. Hoffman, by permission, here reported from the Committee on Consecration of Bishops, having considered the message from the House of Bishops, announcing the formation of a new missionary district in Japan, under the name of Kyoto, and nominating as its bishop the Rev. Joseph M. Francis, reported in favor of returning the message to the House of Bishops and respectfully informing them that the House of Deputies had no information that such district of Kyoto has been erected as required by the Constitution. The recommendation of the report was unanimously adopted.

The resolution of the committee on amendments to the Constitution was adopted by a vote of dioceses and orders, there being no vote in the negative.

Dr. Taylor, of Springfield, moved the following:

Resolved, The House of Bishops concurring, that the joint commission on the revised canons be requested to amend the canon governing the meetings of the two Houses as the Board of Missions (Title 3, Canon 7), so that no legislative action shall be had except by the concurrent action of the two Houses of the General Convention.

The resolution was referred to the proper committee.

Mr J. Pierpont Morgan moved:

Resolved, The House of Bishops concurring, that the joint committee of the Standard Prayer Book be directed to have 100 copies of the same in its possession duly attested by the committee and the presiding officer and secretaries of the two Houses of the General Convention of 1892, and deposit the same with the custodian of the Standard Prayer Book for use in supplying any diocese and missionary district with a duly certified copy of the Standard Prayer Book.

The resolution was carried.

The resolution of Dr. Parks, of Massachusetts, directing the committee on the Hymnal to print in future editions the hymn known as "America" was then taken from the calendar and passed.

The House then went into executive session to consider the nomination of the House of Bishops regarding the missionary bishop of Alaska. The Rev. Peter T. Rowe was unanimously elected.

In the afternoon the House went into executive session on the division of the diocese of Minnesota, which ended at 4:50 in a vote concurring with the House of Bishops in establishing the missionary district of Duluth.

Message No. 72 of the House of Bishops was read, nonconcurring in the resolution for setting forth at this time a form of prayer for the Fourth of July. The ground of nonconcurrence was that each bishop at present had the privilege and right to set forth a form of his own and it was thought by experience and comparison a better result could be obtained at some future time.

Message No. 73 was read, nonconcurring in the resolution to rescind the resolutoin of 1871, in regard to printing the Prayer Book and Hymnal in one volume. The ground of nonconcurrence was that the distinction should be maintained between the position of the Church as to the Prayer Book and as to the Hymnal.

Message No. 74 was read, concurring in message No. 37 of the House of Deputies, with some verbal exceptions, concerning which the House of Bishops invited the appointment of a committee of conference, stating that they would name the Bishops of Western New York, Kentucky, and Delaware.

The House agreed to a motion for a committee on conference.

Message No. 78 reported concurrence with the request of North Carolina for the setting off of a missionary jurisdiction. The House voted to refer this to the committee on new dioceses.

The remainder of the afternoon was taken up by a discussion of Judge Prince's resolution, relative to the uniform printing of the human name of our Lord. The debate was in progress when the hour of adjournment arrived.

THE BOARD OF MISSIONS

In the evening the Board of Missions held another meeting in Gethsemane church, when the Bishop of Albany presided.

Bishop Peterkin read the report of the American Missionary Society, which was of a most encouraging character, and spoke of the progress of the work in the mission field.

Dr. Langford presented a resolution appointing a committee of three bishops, three presbyters, and three laymen, to consider means for assisting disabled clergymen and supporting the families of missionaries who had died in the foreign field. He made an earnest plea.

The resolution was passed unanimously.

The Bishop of Kentucky, chairman of the Board of Managers, presented a lengthy report. It recognized the encouraging work of the last three years and the financial support which had been given the Board of Missions during the time mentioned. Thanks were due to God that the year and the triennium were ended without debt. For the year ended Sept. 1, 1893, the sum of $358,246 was contributed for missions; for 1894, $370,174, and for 1896, $443,813. This increase was to be attributed to the fact that more had contributed than ever before; last year there being no less than 3,506 parishes and missions who had given help.

Much interest was evidenced in the resolution referring to the erection of a school for colored people, and Dr. McVickar spoke heartily in the support of such a project. The Bishop of Florida made a bid for the school to be erected in his jurisdiction, saying that there was 150 acres of land which could be given for such a purpose, and he would heartily lend all the aid he could in making it a complete success.

A resolution was carried authorizing a map to be obtained showing the missionary jurisdictions of the Board, the same to be for use in the Convention; also a motion that charts be obtained for use in Sunday schools, showing the missionary fields.

The chairman announced the appointment of the following as a committee on the resolution of Dr. Langford on the subject of aged clergy relief fund: Bishops of New York, Newark, Vermont. Dr. Nelson, Dr. McVickar, Dr. Christian, J. Pierpont Morgan, Wm. R. Butler, and E. L. Temple.

A motion was carried that the Board of Managers be requested to appropriate $70,000 for work among colored people during the next three years.

A resolution of sympathy with the Bishop of South Dakota in his illness was adopted by a rising vote.

The Board then adjourned.

Saturday Oct. 19—Sixteenth Day

The Chair announced as appointed for the Committee of Conference on Messages 9 and 37 of the House of Bisoops touching amendments to the Constitution: Rev. Dr. Hoffman, of New York; the Rev. Dr. Parks, of Pennsylvania, and Judge Atwater, of Minnesota.

On the Committee on Relations between the Two Houses: the Rev. Dr. Elliott, Mr. Temple, and Mr. Merrick, of Pennsylvania.

To fill vacancies on the Joint Commission on Canons: Dr. Davenport, of Tennessee: and Dr. Eccleston, of Maryland.

The Committee on the Messages of the House of Bishops concerning amendments to the Constitution: the Rev. Dr. Huntington, the Rev. Dr. Elliott, the Rev. Dr. Egar, the Rev. Dr, Taylor, the Rev. Dr. Fulton, the Rev. Dr. Fisk; Mr. Temple, of Vermont; Mr. Woolworth, of Nebraska: Mr. Burgwin, of Pittsburg; Mr. Mills, of Newark; Mr. Bennett, of Massachusetts; Mr. Earl, of Albany.

The Rev. Dr. Huntington asked to be relieved from serving on that committee for reasons which he thought must be evident. The Chair said that the matter of appointing a substitute for Dr. Huntington would be taken under consideration, but the Chair regretted to hear Dr. Huntington's statement.

The Rev. Dr. Davenport then reported from the committee to whom had been referred report No. 8, concerning the amendment that had been offered by Dr. Morrison, of Albany, in regard to securing the consent of a majority of the parishes in a territory proposed to be set off from an existing diocese or jurisdiction. The committee recommended amendment, so that it will read: "Such consent shall not be given by the General Convention until it has satisfactory assurance for the provision for the support of the episcopate of the proposed new diocese, and also of the consent to the erection of such diocese, of a majority of the parishes or congregations in union with the diocese or district proposed to be set off."

The recommendation of the report was adopted.

The report on the relations of rectors, wardens, and vestrymen was then brought up. The Rev. Dr. Davenport stated that this subject had been before the General Convention for a long time, and reported a canon which was refered to the Joint Commission.

The committee also reported that the House concur with the House of Bishops, adding article 4, title 3, canon 7, relating to missionary jurisdictions. Adopted.

The committee on conference reported on message No. 32, stating that it was unanimously of the opinion that the indexing and digest of all journals of the General Convention could only be prepared at an expense out of all proportion to the benefits to be derived therefrom, and recommended that no further legislation on the subject was advisable. The committee was discharged.

The calendar was then taken up and the debate on the resolution offered by the Rev. Mr. Schouler, of Easton, concerning alteration of the Hymnal, was continued.

After a short discussion the whole subject was laid on the table on motion of Mr. Davis, of Massachusetts.

Dr. Richards, of Rhode Island, presented the report of the committee on new dioceses. It reported that in view of the rapidly approaching period when the Church in Japan will desire to control its own work and relieve the American Church of its missionary efforts in this island, and the condition of the missionary treasury, and also the fact that the Board of Managers would not agree upon the necessity and wisdom at this time to divide the missionary district of Tokio, the committee recommend the passage of the following resolution:

Resolved, That the House of Deputies inform the House of Bishops it does not concur in the resolution of the House of Bishops in message No. 69, establishing a missionary district in Kyoto.

Dr. Harrison presented a report from the minority committee advocating the setting off of a new missionary jurisdiction in the empire of Japan, and for the following reasons:

"First, this is not an extension of jurisdiction, but a question of properly and more fully discharging our duty in that for which we are held responsible. This request originated with the Japanese themselves.

Second, the proposed missionary jurisdiction of Kyoto is separated from the jurisdiction of Tokyo by an English jurisdiction of more than 300 miles in width. If we are unable to care for this work properly we are informed that the English Church stands ready to assume it. It is generally belived that the United States government and our own Church stands high in the affection of the Japanese, an appreciation that dates from the days of Commodore M. C. Perry. We cannot but believe the failure to carry out the wishes of the Japanese themselves would have a most discouraging effect upon the prospects of the Japanese Church and delay its formation and establishment for many years. For these reasons, therefore, we beg leave to offer the following as a substitute for the resolution offered by the committee:

Resolved, That the House of Deputies concur with the message No. 69 from the House of Bishops, setting apart the missionary jurisdiction of Kyoto.

Signed, J. B. Harrison, M. M. Moore, J. S. Falwell, L. P. Clarke.

Dr. Harrison moved that this be substituted for the report presented by the committee.

Mr. Morehouse, of Milwaukee: "The Church of Japan, in convocation assembled, asks for a division of the diocese. Why? Because it is utterly impossible for any one man to take charge of that entire work as the head of it. Bishop McKim told me when he first returned, that there was being prepared a map for use in the General Convention so that the deputies could vote and talk about this thing understandingly."

The speaker then exhibited the map of Japan, showing the missionary jurisdiction, saying that the present Bishop had to travel 450 miles one way and 325 another. The population in the new district comprised 5,000,000 people, and the population in the other is 11,000,000. "Bishop McKim has been doing a great work there, and now on account of the development of this work he asks for more help. Shall we not grant it to him? It is not fair, it is not honorable to him to say that we will not give him the assistance he asks. He has been 14 years in the missionary field. Now let us cheer him and give him this help."

Dr. McVickar, of Pennsylvania, said: "I feel deeply interested in this subject. My church is deeply interested in in it. We are building a church in Kyoto, on the very spot in which it is proposed to make the see of this new diocese. And personally I am interested, for I have had the privilege of visiting Japan, and while I spent but a few weeks there, I was brought into contact with our missionaries. We all know how deceptive a map is. We all know that on a map a few inches in diameter will give the world, and we know a single district or ward may be shown to be very much larger. We have looked at this map put before us, and we have heard the figures that have been given.

"They have a very good railroad system in Japan; in a few hours, you may almost say, certainly in a little more than a day, you can go from one end of our missionary jurisdiction to the other. We have there 23 male missionaries, about half of them natives and the others foreigners. We have one bishop already at Tokio, which is not at the extreme of the map or of the diocese, and we have another bishop there who has given up his jurisdiction, although he spent many years of his young manhood in the work, but he preferred to do the ordinary work and duties of a missionary and not of the episcopacy, and so he retired—I may add with the highest honor and praise. As I undrstand it, if it were necessary for any special episcopal work he might be requested by the Bishop of Tokio to do it and to help him in his work.

"I take it that it is not a wise policy, it is not a right policy, to attempt to foist upon a foreign nation a foreign church when they have one of their own of our belief. We do not want to plant our American Church permanently in Japan. The desire is to establish native churches. I hope, in view of all these facts, in view of the small demand, in view of the special conditions which belong to the Japanese nation, in view of the demands that are made everywhere else for help, that we will not consent to the division of Japan for at least three years longer, until we see more clearly that it is the best thing to do. Why should we have only one bishop in China, and two or three in Japan, and that in competition with two or three of the English Church? I think it would be the height of unwisdom for us to push this matter. I trust we shall agree to the majority report of this committee."

Dr. Hoffman said that having been 15 years on the committee on Japan, and having handled a great deal of correspondence on this matter, he thought he could speak knowingly on the subject. It was one that had been before the Board of Managers from time to time, and it was their unanimous opinion that the time had not come for another missionary jurisdiction in Japan. The time is close at hand when the Church there will become a Japanese Church, and the Church will succeed best in its work as suggested by the learned deputy from Pennsylvania, by striving to build up the native ministry instead of keeping Americans there. There are three English bishops in Japan and there is proposed to send a fourth. The mission stations are so near together and railroad and other travel is easy, that one bishop can easily get over the ground.

After some further discussion a vote by dioceses and orders was taken. The result was a nonconcurrence with the message from the House of Bishops. On the substitute the vote stood: Clerical, ayes 13, nays 34, divided 5; lay, ayes 9, nays 26, divided 2.

The chair then read messages Nos. 80 to 86, inclusive, from the House of Bishops. No 80, concerning the cession of territory for new districts, recommended a three-fourths vote of the parishes concerned, as a condition of consent. It was referred to the committee on constitutional amendments.

Message 81 reported nonconcurrence in resolution 66, from the House, on the ground of inexpedieney.

Message 82 concurred with resolution 62, from the House of Deputies, with an amendment in phraseology with which the House concurred.

Message 83 concurred with No. 60, from the House of Deputies, in regard to the missionary council.

Message 84 non-concurred with 61 from the House of Deputies, asking for the insertion in the Hymnal of the hymn, "My Country, 'Tis of Thee." The reasons assigned were expense and inconvenience.

Message 85 non-concurred with 59 from the House, concerning Ordination, on the ground that the proposed amendment would involve unnecessary delays in Ordiaation.

Mr. Biddle, of Pennsyluania, then made a motion that Message No. 81 of the House of Bishops, stating "inexpediency" as their reason for non-concurrence with resolution No. 56 of this House of Deputies, be returned to the House of Bishops, with a respectful request for the statement of a more definite reason. Mr. Biddle's resolution was tabled.

A motion to adjourn prevailed.

Chicago

The semi-annual dinner of the Church Club of Chicago will be given at the Auditorium Hotel on the evening of Thursday, Oct. 24th. Guests will assemble in the parlor at 6 o'clock, and dinner will be served at 7. A most cordial invitation is extended to the Church men and women of the diocese to be present, and it is expected that the evening will be a most profitable and enjoyable one. The following prominent clergy will be the guests of the Club at the dinner: The Bishop of Chicago, the Bishop of Kentucky, the Bishop of Georgia, the Assistant Bishop of Tennessee, and the Rev. Henry Forrester, of Mexico.

The Northern Deanery met at St. Paul's church, Savanna, the Rev. G. S. Whitney, priest in charge, Oct. 15 and 16. The attendance of the clergy was good, and all the services were inspiring and helpful. The Rev. S. J. Yundt read a paper upon "The schools of thought in the Church;" the Rev. W. W. Blatchford, a paper upon "Prayer;" the Rev. Joseph Rushton, the Bishop's secretary and general missionary of the diocese, gave an address upon the "Practical work of the Church in the diocese;" Dean Fleetwood, an address upon the "Religious education of girls." All of these were listened to with pleasure. The attendance at the two celebrations of the Holy Communion was excellent. The thanks of the deanery are due to the people of the parish for their cordial hospitality, and especially to Mr. J. P. Robinson, through whose courtesy the deanery enjoyed a delightful ride. The church building at Savanna has been recently decorated, and presents an exceedingly neat and attractive appearance. The next meeting is to be held at Galena, Jan. 14 and 15, 1896.

Massachusetts

William Lawrence, S.T.D., Bishop

BOSTON.—St. Stephen's rescue mission on Washington st. has just observed its first anniversary. It has been the means of doing a large and successful work. During the year, 27,000 men have attended the meetings, 1,250 have asked to be prayed for, and the average attendance has been 75 persons. The clergy of St. Stephen's have good reason to be satisfied with these results, and they have demonstrated the power of the Church in getting hold of a community where the saloon prevails and vice has a strong hold.

At St. John the Evangelist's, the regular series of instructions upon the Bible have begun for the winter months. Every Tuesday evening there is a Bible class for men. Father Convers holds his Bible class on Friday afternoons at 4 in the church. The Superior General of the Cowley Fathers will be in this city about Nov. 1st. Father Field has been holding a Mission at Kingston, Ontario. The Dupanloup system of catechising has been introduced at this church, and promises to be very successful.

MILTON.—In this old historical village Church services in a hall have been begun. An attendance of over 100 persons shows there is an interest in this new venture.

SOUTHBOROUGH.—A carved oak lecturn was blessed at the annual harvest home festival in St. Mark's church. It is a memorial, and has this inscription: "To the glory of God, and in fond memory of Joseph Burnett, given by loving friends in Southborough."

Albany

Wm. Croswell Doane, D.D., LL.D., Bishop

STOCKPORT.—On Tuesday, Oct. 1st, the jubilee of the laying of the cornerstone of the church of St. John the Evangelist was appropriately observed. An archdeaconry meeting, which was held at the same time, prevented many from attending. There were, however, 11 clergy present, and the number of the communicants was the largest in the parish history. A former rector, the Rev. Geo. L. Fisher, preached the sermon, which was largely of a historical nature, and was especially interesting to those who remembered the scenes and incidents to which the speaker referred. The afternoon was devoted to the entertainment of the young people.

GLOVERSVILLE.—A harvest festival was held in Christ church on the 3rd inst. The building was prettily decorated, the music was hearty and well rendered, and a large congregation was in attendance. The sermon was preached by the Rev. J. W. Shackelford, D.D.

Kansas

Frank R. Millspaugh, D.D., Bishop

The Rev. Harry I. Bodley, of Mt. Vernon, N. Y., formerly the rector of St. John's church, North Adams, Mass., and for the past five years corresponding secretary of the Society for the Increase of the Ministry, has been appointed dean of Grace cathedral, Topeka, Kan. Mr. Bodley has formally accepted the appointment, and will remove with his family to Topeka about the middle of November. It is expected that the installation will take place in Grace cathedral about Nov. 17th.

THE STRIKE IN THE CHOIR

BY ROBERT J. BURDETTE

ONE of the most humorous recitals ever written of the quarrel of a choir with the pulpit; illustrated by B. West Clinedinst, in the October issue of

The Ladies' Home Journal

Also in the same issue:

Where was the Garden of Eden? By E. S. Martin
Lincoln's Hesitancy to Marry, By John Gilmer Speed
Religion in the Family, By Dr. Parkhurst
The Girl and Her Church, By Ruth Ashmore; and
A Series of Unique Church Festivals

TEN CENTS ON ALL NEWS-STANDS

ONE DOLLAR FOR AN ENTIRE YEAR

The Curtis Publishing Company, Philadelphia

The Living Church

Chicago, October 26, 1895

Rev. C. W. Leffingwell, Editor and Proprietor

THE action recommended by a committee of the House of Deputies, viz., that all corporations, agencies, and societies handling Church funds should publish annually a full account of receipts and expenditures and a description of investments, ought to be strictly carried out. We would go further, and require every person entrusted with the custody or use of Church funds to publish an account. We have had frequent complaints from correspondents that money raised for one purpose or another had never been accounted for. We have one before us now in which the writer says: "I wish you would start a reform by demanding that people who collect money for charity or Church should be compelled at least to acknowledge its receipt in the papers. I refer especially to one man who collects large sums (thousands) for a novel Church project, and conceals the names of donors and the amounts they give. There is good ground to believe that he spends a part or all of it for himself."

THE discussion in the House of Deputies over the word "Jesu" in certain hymns, and the desirability of correcting it wherever it occurs in the Hymnal, gave occasion to a protracted debate. It was a curious instance of the unexpected way in which discussions spring up in connection with matters of comparatively little importance and sometimes become even acrimonious. As the debate proceeded, members became more and more excited, until at the close of the session there were six eager competitors for the floor. The question was largely one of sentiment, and it was soon seen that there was more than one type of sentiment. Evidently, some of the speakers did not know that the form complained of was the vocative case. It was thought to indicate "Romish tendencies." It smelt of Latin! It was accounted a modern fad, an innovation.

ONE member, a man of education and of great ability, remarked that the English of the Prayer Book and the Bible was good enough for him. He overlooked the fact that in the English Prayer Book this form "Jesu" is still to be found. It is an old English form, and survived for a long time in the sacred dialect of our mother tongue. We know not whether it can be said that it survived throughout, even in religious poetry, but with the great revival of hymnology in the present century, this vocative reappeared in some of the most beautiful of the hymns sung in our churches. It is these hymns in which it is proposed to alter this venerable form of speech in deference to ignorance or prejudice, which a few words of instruction will correct. Here is the modern spirit running riot, and demanding that everything archaic shall be rejected. It gives food for reflection to hear a company of cultivated men indulging in such talk as was heard in the course of this debate.

AN instance of the difficulty of accomplishing a correction, the need of which seemed self-evident, was seen in the discussion on the proposal to amend the canons on Ordination, so as to give the Standing Committee the proper assurance that a candidate for the ministry has satisfactorily passed the canonical examinations. As things are now, such a person may obtain a certificate from the Standing Committee of his fitness to be ordained, without having passed a single one of these examinations. There are men in the ministry to-day who have never passed any such examinations whatsoever. Such men, to our knowledge, were present in the House of Deputies.

OUR readers know that we are not inclined to put our trust in mere formal examinations, and that we do not much believe in systems of an elaborate character as having any vital bearing upon the purity, integrity, or intellectual capacity of those admitted to Holy Orders. Nevertheless, we see not how the Standing Committee can fulfill adequately the duties laid upon it, unless it has knowledge that the aspirant has complied with all that the canons require by way of examinations. Yet the proposed amendment was objected to in various directions. Some subtle danger was thought to lurk in it, and it was only after repeated explanations by the chairman of the Committee on Canons, that it was at last understood that the proposed Canon was not loaded with dynamite, and that the prerogatives of the bishops, on the one hand, were not infringed, nor on the other, the liberties of the House of Deputies.

THERE was never a more conservative House of Deputies than that of the late General Convention. Almost everything of a positive character, good or bad, was voted down. To a sound Churchman it was at least one comfort to feel assured that no radical proposal had any chance of passing the House. He might sigh at the defeat of measures which seemed for the betterment of the Church, calculated to strengthen its foundations and promote its progress, but at the same time he could but feel that to refuse change is safe. After all, while such a body as the General Convention may do harm by adopting pernicious schemes, it cannot hinder good things to any great extent by simply refraining from action.

THE approach of a meeting of the General Convention is often looked upon with apprehension, and the inexperienced are prone to think that tremendous issues depend upon its action, As a matter of fact, it comes and goes, and the Church goes on all the same. Changes of any significant character take place with exceeding slowness. The net results of any one Convention are small. It takes years to bring about even the most necessary reforms. We know not how long it will take to remove the words "Protestant Episcopal" from the title of the Prayer Book, even after everybody has agreed that it ought to be done. Conservatism may become inertia, obstinate resistance to methods and means urgently demanded by the growth of the Church and without which all progress will be obstructed. The shell may be so hard that the chick cannot emerge. The shell is very good in its way, but it must give way to the unfolding life within or else that life will perish.

IT is interesting to note that the title "American Church" was first officially used by our evangelical "Low Church" missionary society, while the school of Churchmen which endorse that society excitedly oppose the adoption of that name by this Church. The Building Fund Commission has further aided in making that name familiar and popular, by using it as a part of its somewhat cumbrous title. In the speeches made at the recent visit of the General Convention to Faribault, the name "Protestant Episcopal" did not occur once; the mayor said "American Church," Bishop Whipple and Bishop Doane spoke of the Church by the same title, and the reporters, in writing up the description, used the same. The perplexing question as to "change of name" will practically settle itself without legislation, and that will be the case with Church nomenclature generally. No legislation was required to give the title "Right Reverend" to our bishops, and none will be required to give the title of "Primate" to the bishop who presides over the House of Bishops.

DEAN HODGES, in a printed statement to the board of trustees upon the condition of the Cambridge Theological School, among other things says:

> We feel that we are set here to fit men for ministry in this present generation. We are bound to take into account the actual conditions of thought in this present day. This is not a time when men will be satisfied with mere authority. They will not believe the Christian Creed because we tell them that thus and thus does the Church teach. Men demand to-day to have truth backed by reason. The initial and supreme question is "Is it true?" And they wait to be convinced that our truth is true, before they will receive it.

To this we would reply that since from the point of view of Christians the revelation of God in Holy Scripture comes to us on "authority" it has to be accepted on that ground. The truth which men may demand should "be backed by reason," is the existence of an authority which requires our allegiance and from which there is no appeal. When they are satisfied that there is such an authority as the mouthpiece of divine truth, the assurance that such authority has spoken will be a sufficient reason for unreserved and loyal assent. And in this case such assent will be reasonable.

THE dean says that "this is not a time when men will be satisfied with mere authority." If this is intended as a statement of general application, we do not hesitate to challenge its accuracy. We should say that there never was a time when men were more easily satisfied with mere authority. This is the necessary outcome of the great development of scientific knowledge in this age. It is utterly impossible for the individual to test by reason the foundation principles of every science or the processes of its development. Everyone, therefore, accepts on mere authority the results arrived at by scientific men except in the restricted sphere of his own profession or branch of study. This acceptance is practically unreserved and unconditional. It is in the religious sphere alone that men make the kind of "demands" of which Dean Hodges speaks.

WE do not wonder that the followers of naturalism make such demands, but one who believes that our holy religion came from God after a supernatural manner, and who says every day that he believes one Catholic and Apostolic Church, cannot, without glaring inconsistency, insist that every detail of the Faith shall be adjusted to his limited and often crude reasoning powers. He is called upon to adjust himself to the conceptions which the divine religion presents to him, and cannot, without presumption, insist that the Faith shall adjust itself to his warped and incapable intellect. In this statement of Dean Hodge's, naturalism clearly discloses itself. The Gospel of Christ, and the Church, His kingdom on earth, claim an authority which once accepted as a whole cannot be questioned in particulars without self-contradiction. Reason may have an office in deciding whether the claims of authority are valid, but having once decided, it is not entitled to ignore authority at each separate stage.

THE talk indulged in by members of the General Convention on the floor of the House of Deputies, as well as in the newspapers, about the tremendous and revolutionary changes contemplated in the proposed revision of the Constitution, would be vastly amusing if it were not profoundly sad. It is amusing on account of its grotesque exaggeration, but it is sad when we observe that old catch words and expressions which few persons could define if they tried, have not yet altogether

lost their power of exciting alarm. "Primatical supremacy," "hierarchical assumption," "autocratic prelacy," such are some of the terms, which, uttered with all gravity, thrown out with solemn seriousness, are found, even in the last decade of the nineteenth century, to possess some power to influence the minds of the uninitiated. Every attempt to introduce a proper ecclesiastical terminology has been greeted in this way, and, what is worse, the same kind of opposition has presented itself as against every attempt to amend our working system. Proposals which have solely this end in view, to strengthen the organization of the Church and make it better capable of fulfilling the destiny marked out for it in this age and country, are not considered on their merits, but are met with this factitious obstruction. For our part, we lay but little stress upon terms in themselves considered, but we do believe the time has fully come when it is imperatively necessary that this Church should, in some important respects, make organic changes calculated to overcome evils which are the outcome of a system long outgrown. In such a case, if definite and intelligent measures are not taken by legislative action, an irregular development of some kind is almost certain to take place, and it is precisely in this line of extra canonical and fortuitous development that the greatest evils to the Church arise. This has been abundantly evident in the past history of the Christian Church.

The Lords and the Commons

The recent disastrous rout of the Liberal party in England has led to a clearer recognition of the fact that the policy of that party had come to be in several important respects revolutionary. It was directing its operations to the overthrow of the British Constitution in some essentials, and was endeavoring to accomplish this through the action of a Parliament elected a number of years ago, and with only a small working majority. It resisted to the last an appeal to the country, which, according to precedent, should have been made after the defeat of Home Rule in the House of Lords, and yet insisted that it expressed the "will of the people." The English Government used to be considered the most stable Government in the world, and perhaps that was true so long as the old reverence for precedent continued to be felt. Now that matters are beginning to be reduced to the simplest terms, and the Constitution only remains solid so far as it is based upon existing institutions, it is seen that there are elements of serious danger. In this country no constitutional change can be made without the consent of the States. The process is a difficult and protracted one. Further than this, while all enactments must pass both Houses of Congress, there is an additional check upon legislation in the limited veto of the President. Above all, we have in the Supreme Court a body invested with the power of absolute veto whenever any law of Congress is, in the opinion of the judges, inconsistent with the fundamental Constitution.

In England, on the other hand, there is no check upon legislation, even of the most radical character, except the provision that it must have the assent of the House of Lords. An entire alteration of the Constitution may be effected by a single act at a single session of Parliament, without submission to the people, and without the possibility of veto by the executive or revision by the courts. The House of Lords, therefore, is the only protection against hasty legislation. It is far from being an ideal body, as at present constituted, nevertheless it fulfils a most important function. If the principle is recognized which was formerly acted upon, that when that House refuses to sanction the action of the Commons, a dissolution shall take place, and an appeal be made to the country through a general election, such an arrangement may provide sufficiently well against sudden and radical changes.

The principle is, further, that if the judgment of the country through the elections is contrary to the decision of the Upper House, that House shall withdraw its opposition and accept the action of the Commons. This has been recently explained by no less an authority than Lord Salisbury himself. It was this principle which the late Government violated by insisting that the action of the House of Commons, by however small a majority, must always be taken as expressing the will of the people of Great Britain, and that the Lords must in every case give way. Since this claim was ignored, an agitation was commenced for the "annihilation of the House of Lords." The result would be that by a single act of a single House at a single meeting, the character of the Constitution might be completely altered without the possibility of any review or the interposition of any delay. To such a condition of things we do not believe the English people will ever consent.

Convention Brevities

FARIBAULT entertained 800 guests the other day, when the General Convention was switched off by the C. M. & St. P. railroad, from making laws to govern the future, to noting progress that has come out of the past. During the lifetime of most of the deputies the wilderness of Minnesota has been transformed into cultivated farms and cities of stone. In less than a half century it has attained to such a degree of material, intellectual, social, civil, and religious progress as to entitle it to take place by the side of eastern States which had two or three hundred years the start.

BY an oversight which is likely to occur in extempore speeches, the name of the late Mrs. Tanner, wife of Dr. Tanner, of Faribault, was omitted in the enumeration of the good women to whom in the early days Seabury Hall was much indebted. With nothing but her labor to give, she may be said to have labored more abundantly than they all. She ought to have been remembered in connection with other faithful women who were connected with the work of this school of the prophets when the foundations were being laid.

THE clerical deputy from Ohio "extends thanks," the deputy from Boston suggests "return thanks;" whereupon the Ohio man says we cannot return what we have never received, and it would not be very polite to send them back if we had received them. All of which reminds us of the experience of the late Bishop Paddock, of Massachusetts. He went to Boston from Brooklyn, and it is related that on Mondays, after he had preached in Boston the preceding day, he would often receive notes to this effect: "Sir: I observe that in your sermon yesterday you used the word ———, pronouncing it thus ———. In Boston we pronounce it differently, thus———."

GREAT dignities entail hard and wearisome toil upon their possessors. A humorous if not somewhat pathetic, confession of this fact fell from the president of the House when he said: "The Chair cannot remember when the debate began."

"BISHOP of Alaska? Not much!" exclaimed the Bishop of Olympia; but he had a narrow escape.

THE vote was taken on the famous amendment to the Constitution to let in "sporadic congregations" of Protestants on subs antially their own terms, and it failed to pass, there being a negative majority in both Orders. Thus, as Mr. Biddle of Pennsylvania said, "the iridescence had all gone out of it."

THE Alumni of the General Theological Seminary held their triennial reunion and banquet on the 16th. Representatives of all the Church Seminaries were present and each spoke for his Seminary. The arrangement was happy and so were the speeches. Others also spoke, among them the grave and dignified president of the House of Deputies. He kept those present convulsed with laughter. He even told a good negro story. His humor is subtle and penetrating. All were amused when he said his position reminded him of one modest deputy who once came to him and said privately: "Doctor, I should very much like to say a few words on this subject when the regular speakers are through."

THE debates long protracted must be exceedingly tiresome to the president of the House. At the Alumni banquet the bishop who acted as toast-master informed the speakers that he would touch a little bell when their five minutes had expired. When Dr. Dix arose he remarked that it was a comfort that he would be cut off at a given time, and then, fixing his eyes upon Bishop Rulison with great earnestness and inimitable humor, he exclaimed: "Mr. Chairman, I wish I had that bell!" There were peals of laughter.

THE precocious intellectual development of Boston children has long been proverbial. At the Alumni banquet Bishop Lawrence remarked parenthetically that his little daughter always persisted in referring to the Cambridge Theological Seminary as "the illogical school."

THE most charming incident of the Convention was when the little curly-haired son of the Rev. Dr. Duncan ran up the middle aisle seeking his father who happened to be elsewhere. Mr. Hill Burgwin was in the midst of his argument and vigorously proceeding, when this small boy tugged at his coat. Mr. B. attracted more attention than he could have done by his argument when he paused and bent down to the little fellow to learn his wants. It was delightful, and every one smiled and felt the thrill of that one touch of nature that makes us all akin.

AN unfortunate and painful debate was held upon a resolution to change the vocative form "JESU," of the Holy Name, wherever it occurs in the Hymnal to the usual form which is the nominative. After altogether too much debate the question was tabled by a large majority. Certainly our Primate's name for the Hymnal is an apt one. Bishop Williams called it "the Whimnal."

ONE of the speakers, with handkerchief in hand, becoming very pathetic in his plea, seemed about to weep, when a deputy whispered to his neighbor in the pew: "What cannot be carried by land may possibly be carried by water!"

IT was a relief to many to hear from the report of the Board of Regents, that one of their proteges who was refused ordination on account of heresy, has been dropped from their list of beneficiaries.

THE Bishops do not seem to have had "America" on the brain quite so seriously as the House of Deputies. The restored hymn, "America," after a good deal of knocking about in the Lower House, was sent up to the bishops for approval. Down came the message: "does not concur" and great was the amusement when Dr. Park, who had worked and pleaded for the hymn, with humorous pathos exclaimed: "And this, on the anniversary of the surrender of Yorktown!"

AT an informal conference of a number of clerical and lay deputies who strongly favored the striking out of "Protestant Episcopal" from the Prayer Book and other Church formularies, it was agreed that it was not wise to press the matter at this Convention, and the prophecy was hazarded that the Church at large was rapidly becoming so tired of our sectarian appellation, that by 1898 or 1901 the House of Bishops would lead in the movement to strike it out. And behold, that house electrified the entire Church by asking the House of Deputies to concur with it in changing the title page of the Prayer Book *at this Convention!*

The Minneapolis Jomrnal had much to say about the estimable missionary whom the House of Bishops nominated for the See of Kyoto which the House of Deputies failed to see. The sapient reporter said of the Rev. Mr. Francis: "He is believed to be a member of the Confraternity of the Blessed Sacrament and

one of the Cowley Fathers." The latter statement is sufficiently startling, since so far from being a monk he is married and has a family. But no well-informed Churchman could repress a smile at being informed with regard to his membership in the C. B. S: "Of course there could be no objection to him on account of this society, which, though an extremely conservative organization and therefore distasteful to some of the more progressive Churchmen, is nevertheless a very pious order, whose interests are limited by those of the Church." There is no question as to the piety, but the reporter has got "conservative" and "progressive" badly mixed.

A RECEPTION was tendered the Bishops and Deputies on Monday evening, the 14th, by Mr. and Mrs. James J. Hill at their magnificent residence in St. Paul. Some 1,200 invitations had been given, of which fully 1,000 were accepted.

THE Bishops, at the request of the Commission on Christian Unity, gave an opportunity to the representative of the Presbyterian Committee, the Rev. Dr. Smith, to address them. Introduced by Bishop Coxe, the Rev. Dr. Smith held the attention of his auditors by his earnest, loving words of sympathy and respect. At the close of his presentation of the Presbyterian General Assembly's position, the bishops and their distinguished guest united in the recitation of the Apostle's Creed, the Lord's Prayer, and the collect for unity.

AMONG the names of Nashotah alumni mentioned at the reunion in Minneapolis, who are or have been engaged in educational work, were: Thompson, Kemper, and Egar, at Nashotah; Cooper, Newman, McKim, Francis, and Blanchet, Japan; Brewer, St. Matthews, Cal.; Piper, Racine; Leffingwell and Rudd, at St. Mary's and St. Alban's, Knoxville, Ill.; Ten Broeck, Seabury Divinity School; Parker, Alaska; Fleetwood, Waterman Hall; Smythe, St. John's, Delafield; Wallace, Hawaii and California; Harrington, De Veaux; Peake, St. Mary's, Faribault. So the educational influence of Nashotah has extended from New York to the Pacific, north to Alaska, and westward again to Japan.

A CORRESPONDENT calls attention to an evident error in the report of the title which both Houses concurred in giving to the revised code. It should read: "Constitutions and Canons for the government of that part of the Catholic Church known in law as The Protestant Episcopal Church in the United States."

THE scheme for a Church unity that does not unite was finally laid to rest by Dr. Dix in his sermon at Gethsemane church last Sunday night. The subject was Esau selling his birthright for a mess of pottage. At the last General Convention a similar scheme was barely defeated. The vote stood: Clerical, ayes 24, nays 24, divided 4; lay, ayes 23, nays 17. The progress of this movement to bring in outside congregations who need not use the Prayer Book, may be seen by the vote last Thursday: Clerical, ayes 19, nays 23, divided 11; lay, ayes 15, nays 27, divided 3. The leader of the lost cause says it will never die. Perhaps it is buried alive!

ABOUT 200 carriages were in line when the Convention and other guests were entertained at Faribault. The procession was a mile long. Vehicles were borrowed from neighboring towns all around. Some came from a distance of ten miles and more.

THE development, or manifestation, of "Americanism," in the House of Deputies, has been something quite remarkable. "American Church" was pronounced with a great flourish by many speakers who would not on any account consent to make that name the legal title. Anglophobia also came to the front more than once. One speaker vehemently declared that he would like to have a sea of fire between this country and England. Considering that the forefathers of most of us were Englishmen, and that we get the Bible and Prayer Book and some other good books from England, let us be satisfied that only a sea of water separates us.

Five-Minute Talks

BY CLINTON LOCKE

XXXV.

The 28th of October is the festival of St. Simon and St. Jude. Who was Simon and who was Jude, and why are they put together? There were two Simons among the twelve Apostles, Simon Peter, and this Simon who is generally distinguished by the title, "the Cananite," or "Zelotes." Our Bible spells the word "Canaanite," which would lead one to think that it means he came from Canaan, but the revised version more correctly spells it "Cananite," and then a scholar knows immediately that it is the same word as "Zelotes," one being the Chaldee, and the other, the Greek, for "Zealot," and showing that Simon was a member of the sect of the Zealots, a Jewish sect in our Lord's time, noted for its fanatical patriotism.

There are half a dozen Simons, you will remember, in the New Testament, besides these two Apostles: Simon Magus, Simon the Tanner, Simon the Leper, Simon of Cyrene, Simon, the father of Judas Iscariot, and Simon the Pharisee. I am well aware of all the difficulties (too long to discuss here) about his family and his relation to our Lord, but it seems quite probable that he was the son of Alphæus or Clopas (the same man), and our Lord's cousin. We do not know one single thing about him from Scripture, except that he belonged to the Zealots, and they were all fanatics. It shows how our Lord used all kinds of men. We often laugh at fanatics, but a great deal of the fine work of the world has been done by them. If it had not been for fanatics, this would still be a land of slavery, nor would the frightful evil of drink ever have been so impressed on the public mind. A fanatic, trained as Simon was by our Lord, must have been a wonderfully ardent, enthusiastic man who had the courage of his convictions. A fanatic who has learned some wisdom is one of the most valuable helpers you can have in any cause.

There were also two Judes or Judases among the Apostles, the infamous Judas Iscariot, and this one who had two other names, Lebbæus and Thaddeus; Lebbæus probably referring to Lebba, the town of his birth, and Thaddeus only another form of Judas, both coming from the same Hebrew word, "to praise." There is very little probability that this Judas was the one who wrote the Epistle of St. Jude. Of that Jude we know very little, except that he was the brother of James, the Bishop of Jerusalem, and perhaps our Lord's cousin. The word "brother" was used among the Jews, as it is now in Eastern communities, to denote a far wider relationship—cousins and brothers-in-law, and nephews. You will see the phrase in Scripture, "our Lord's brother," and you are at liberty, if you choose, to think that these were actual brothers of our dear Lord; but the whole Church has always piously thought that the Blessed Virgin had but one child, and that these were cousins, the sons of the Virgin's sister, or nephews of Joseph. It is perfectly justifiable to think this, and suits our feelings better.

The reason why St. Simon and St. Jude are put together is perhaps the idea, even now held by many, that they were both sons of Alphæus, and therefore as brothers should go together, but that reason would not apply to SS. Philip and James, who are also put together on one day. A perfectly satisfactory reason is that these two cases of two Apostles together were so arranged on purpose to recall to us the fact that they were sent out two and two for the great work of preaching the Gospel. How lonely they would have been otherwise. How considerate of our Lord thus to plan it. Missions ought ever to be conducted in the same way, in community, several together, whether men or women. The modern plan of sending families has never appealed very strongly to the writer of this paper. He thinks the preachers of the cross in heathen lands should entirely give up all American ideas of life, and in dress, in food, in habits, in houses, conform to the people among whom they are to live. This might be most unpleasant, and utterly preclude the taking of families, but in his opinion it would be much more effective. It must have gone against the grain for the early missionaries from Rome to leave all the elegancies of Roman life and go out among the barbarian tribes in Gaul and Germany, and live as they did, but the love of Christ constrained them to do it, and so they made those wonderful conversions. I recognize the noble and devoted work of our missionaries; it is only a question with me whether we are working in the best way.

To come back to SS. Simon and Jude, as I said, we know nothing of either, but their names. Here are two men who took leading parts in the first preaching of the Gospel, men who were chosen for the best reasons out of other men, by our Lord Himself, and yet they are plunged in perfect obscurity, while we know even the baby words of fourth and fifth-rate generals and base-ball players. Nor are their cases peculiar. Newman says in one of his sermons that we do not know who first planted corn, or who first tamed a horse, and yet what two things have more greatly benefited man? Who first imagined that the downy seed substance of a certain plant could be woven into clothes, and yet that idea revolutionized dress, and was so prolific an one, that the whole world, if his name were known, would set apart a day to his memory. How this shows that not those about whom trumpets are blown and volumes written, are the greatest benefactors of their race; that often in secret and silence, as God works, are the most tremendous results accomplished. However, fame, in the great majority of cases, soon passes, but these names are written forever in the book of God. What matter if human history ignores them?

Letters to the Editor

THE BOSTON-MADE RELIGION

To the Editor of The Living Church:

The Boston *Herald* is having a very hard time regulating the affairs of the Church. It expends column after column in trying to convert the Church from the God given Catholic Faith to the Boston-made religion which the editor fatuously conceives to be adapted to the demands of the American people. We are old fashioned enough to believe in the truth and we have too high an opinion of the American people to believe that they want anything but the truth. Here is where we differ from the Boston *Herald*, which seems to believe with Barnum that "the people like to be humbugged." How else can he defend such advice as this: "The religious body that has the wisdom not to force its tenets upon an unwilling people, but to allow their full operation only where the people are ready for them, has the future in its keeping." Probably this is what Boston means by "practical Christianity." To us who have been brought up on the Bible and the Church Catechism it appears to be rank dishonesty and cowardly disloyalty to the truth.

WM. WIRT MILLS.

A SETTING TO *Magnificat*

To the Editor of The Living Church:

My letter on the subject of congregational music in our churches has called forth some very interesting replies, a portion of which I should like to publish as an indication of the real necessity there is felt for reformation. At present I am aware of the heavy demand that is being made on your space, and so will not trouble you with quotations. My purpose in writing now is to call the attention of your musical readers to a simple yet remarkable setting to the *Magnificat* from the able pen of Dr. H. W. Diamond, a well-known American Church musician, which appeared in a recent issue of the English *Organist and Choirmaster*, a publication that deserves a large circulation in this country. The setting was prepared to illustrate the true principles of chanting. The canticle has been divided into eight verses instead of nine, the third and fourth verses forming one. There is much to be said for the division, and I sincerely hope that Dr. Diamond's experiment will suggest to those in authority the prudence and expediency of setting forth for the use of the Church a system of pointing that is reasonable, logical, and ecclesiastical.

FREDERIC E. J. LLOYD, F. C. C. G.

Subscription price, in advance, $2.00 a year. Subscribers sending $3.00 may extend their own subscription one year and pay for one new subscriber for a year.

Personal Mention

The Rev. Robert C. Caswall, M.A., Oxon, late of Toronto, Canada, has been appointed by Bishop Quintard to be Archdeacon of Tennessee for colored work. Address, Box 42, Columbia, Tenn.

The Rev. J. Spencer Turner has become priest in charge of Holy Innocents' church, Hoboken, N. J., and should be addressed accordingly.

The address of the Bishop of Nevada and Utah, during November and December, will be Church Missions House, N. Y.

The Rev. Stephen H. Green has tendered his resignation to the vestry of St. John's church, St. Louis, to take effect Dec. 1st, 1895, in order that he may accept a call to the rectorship of St. Michael and All Angels' church, Anniston, Ala. All statements prior to this, wherever they may have appeared, are premature and unauthorized.

The Rev. Joseph Beers is to be addressed at 1423 Dean St., Brooklyn, N. Y.

The Rev. J. B. Richmond is to be addressed at Medford, Mass.

The Rev. John Bolton has returned to Philadelphia from New Rochelle, N. Y.

The Rev. Jas. B. Avirett should be addressed at Louisville, N. C.

The Rev. Geo. C. Foley, rector of Trinity church, Williamsport, Pa., is taking a vacation after hard work.

The Rev. M. W. Christman, rector of St. Mary's church, Williamsport, diocese of Central Pennsylvania, is taking a short rest at Cape May, N. J.

The Rev. Dr. T. C. Tupper is in temporary charge of Calvary church, Memphis, Tenn.

The Rev. Hugh D. Martin has taken charge of Buckmountain church, Albemarle Co., Va.

The Rev. Emerson Jessup should be addressed at Cheshire, Conn.

The Rev. Melvin Honeyman is to be addressed at Tiverton, R. I.

The Rev. Dr. Joseph S. Motoda, of Philadelphia, is to be addressed at Columbia College, New York.

The Rev. Julius E. Grammer has resumed his active duties at Trinity church, Baltimore.

The Rev. Dr. H. G. Batterson has returned from his visit to England.

The Rev. Frank W. Baker has returned to his duties as rector of St. Paul's church, Cincinnati, O., after an absence for the greater part of a year.

The Rev. Lansing S. Humphrey has resigned his position in Yeates Institute, Lancaster, Pa.

The Rev. English Crooks has taken charge of St. Mark's church, Millport, N. Y.

The Rev. Francis Wm. Maccaud has taken charge of Grace church, Whitney's Point, diocese of Central N. Y.

The Rev. W. Lowrie has sailed for Italy.

The Rev. Martin B. Nash has entered upon his duties as minister in charge of St. John's church, Washington, Ind.

The Rev. Samuel Rhodes has taken charge of mission work at Danville, Hoopeston, Paris, and neighboring points in Illinois.

The address of the Rev. Dr. C. A. Maison has been changed to No. 412 S. Broad st., Philadelphia, Pa.

The Rev. J. Alan Montgomery may be addressed at 715 Pine st., Philadelphia, Pa.

The Rev. W. F. Mayo has changed his address from Alta, Ill., to 927 Moss av., Peoria, Ill.

The Rev. John W. Hyslop has resigned the rectorship of St. Peter's church, Carson, Nev., and has accepted that of St. Peter's church, Ashtabula, Ohio, to begin on the first Sunday in Advent.

The Rev. Arthur Hess has resigned the rectorship of St. John's church, Framingham, Mass.

The Rev. Harvey S. Fisher, the rector of St. Andrew's church, Buffalo, N. Y., has changed his house address from 892 Main st., to 136 Mariner st.

The address of the Rev. W. L. Githens is changed from Albuquerque, New Mexico, to Griffin, Georgia.

The Rev. J. deB. Kaye has resigned the rectorship of the church of the Resurrection, Fern Bank, Cincinnati, O.

The Rev. Wm. M. Lane has entered on his duties as rector of Christ church, Alameda, Cal.

To Correspondents.

"CHURCHMAN."—The Canon allows the remarriage, by a clergyman, of persons divorced. We see no need of using the entire Marriage Service. Such words as would satisfy the requirements of the civil law, with prayer and blessing, would suffice.

Official.

THE CHURCH HOME FOR ORPHANS.

The fourth anniversary will be held on Saturday, Nov. 2d. Celebration at the church of the Transfiguration, 43d st. near Drexel Boulevard, 11 A. M. Preaching by the Rev. Thaddeus A. Sniveley, rector of St. Chrysostom's church. Lunch will be served at the Orphanage, 4331 Ellis ave, at noon. At 2 P. M. the Annual Meeting of the Corporation will occur.

GIRLS' FRIENDLY SOCIETY

The annual meetings of the Girls' Friendly Society in America will take place in Camden, N. J., on Oct. 29th, 30th, and 31st, 1895. The Quiet Day will be given in St. John's church, Broadway and Royden sts., on Tuesday, Oct. 29th, from 7:30 A. M. to 3 P. M. The conference of Associates will be held in St. Paul's parish house, Sixth and Market sts., at 8 P. M. on Oct. 29th. The annual service will take place in St. Paul's church, Sixth and Market sts., at 9 A. M., on Oct. 30th. The second session of the Associates' conference will be held in St. Paul's parish house after this service. The Central Council will meet in St. Paul's parish house at 3 P. M. The annual service for members will take place at St. Paul's church at 8 P. M. The Rt. Rev. Leighton Coleman, Bishop of Delaware, will preach the sermon. The Central Council will meet in St. John's guild house at 10 A. M. on Oct. 31st.

EVE ALEXANDER,
Gen. Secretary G. F. S. A.

Died.

WICKERSHAM.—Entered into rest on October 13, 1895, at her residence in Washington, D. C., Louisa C. Brooke-Wickersham, daughter of the late Charles Brooke, of Pennsylvania.

"Savious, in Thy gracious keeping
Leave we now Thy servant sleeping."

SEYMOUR.—Entered into rest Oct. 14th, 1895, at Middlebury, Vt., Louise M. Seymour, widow of the late Ozias Seymour, aged 86 years, 10 months.

Obituary.

WHEELER.—Entered into the rest of Paradise on the Feast of St. Michael and All Angels', Edmund Wheeler, some time warden of the church of the Transfiguration, Chicago.

Mr. Wheeler was born at Newtown, Conn., May 17th, 1819, and has been a citizen of Chicago for many years. In 1887 an accident permanently deprived him of the use of his limbs, yet through all this long period of suffering and trial he maintained a firm faith in God, and an unchanging habit of cheerful trust. A good citizen, a considerate neighbor, Mr. Wheeler died as he had lived, loyal to his family, to his Church, and to his Saviour.

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STRANGERS and invalids desiring to winter in Florida can have advice and instruction. Address, THE GUILD OF THE STRANGER, St. Barnabas' church, De Land, Fla.

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The Editor's Table

Kalendar, October, 1895

6.	17th Sunday after Trinity.	Green.
13.	18th " " "	Green.
18.	ST. LUKE, Evangelist.	Red.
20.	19th Sunday after Trinity.	Green.
27.	20th " " "	Green. (Red at Evensong).
28.	SS. SIMON AND JUDE.	Red.

The Bishop of Wakefield sends the following story to *The Spectator*. He was writing with regard to the treatment which a member of the (Roman) Catholic Truth Society had received at Westminster Abbey when he wanted to say his prayers there. The incident reminds the Bishop, he says, that "the late Dean Stanley himself told me that a gentleman had called to tell him that he had been into the Abbey, and had knelt down to pray, when the verger had come up to him and told him he must not kneel there. On asking why not, the verger had said, 'Why, sir, if I was once to allow it, we should have them praying all over the place.' I also once heard of a gentleman visiting a church, and asking the sexton whether people ever used it for private prayer, to which he replied, 'I ketch'd two of 'em at it once.'"

An impartial observer of the tendency of theological thought in Massachusetts, the Rev. Dr. Gordon, of the Old South church, Boston, has recently said in a published essay:

So long as it (the Broad Church School) was under the direction of the great and devout mind of Maurice, the party stood for the highest things in the faith of all Christians. . . . Since his death a new generation has risen up and the school has more and more tended to lose definite Christian characteristics, and to become a denying spirit. It lives under the shadow of agnosticism, and rejoices to show how very little it is necessary to believe to belong to the Church. The sceptre is passing from its hands, and that which began its career of influence beautiful as the Syrian river Abana, issuing from the snows of Lebanon, goes to waste, like it, in the burning wilderness of negation. Whenever a school of thought ceases to be constructive, in the true sense creative, whenever it becomes predominantly negative, its influence is on the wane, its days are numbered."—(Gordon's "The Christ of To-day," p. 145. Boston, 1895.)

Book Notices

Daily Cheer for All the Year. Selected and Arranged by Virginia Reed. Philadelphia: George W. Jacobs & Co. Pp. 391. Price, ornamental canvas boards, $1; white and gilt, in box, $1 25.

Among the multitude of year books this is destined to a high place, by reason of the rarity of taste and sound judgment shown in its selections, which are chosen out of a very large number of authors. A full and useful index of these authors in each department, verse and prose, increases its value.

Gleanings, Pure, Pointed, and Practical Gathered especially for the members of the "Christian Endeavour" and "Epworth League," as suggestive for half minute talks; with a thought index. Philadelphia: George W. Jacobs & Co. Pp. 155. Canvas, red, and gold Price, 60c.

Brief and sensible cullings from Henry Drummond, John Ruskin, Frederick W. Robertson, Charles Kingsley, Thomas *a* Kempis, George MacDonald, Dean Farrar, and Phillips Brooks, which are quite as well suited to the needs of all others as to members of the two societies named on title page.

Sermons on the Gospels. Specially Prepared for Lay Readers. For the Sundays and Holy Days, Trinity to Advent. Milwaukee: The Young Churchman Co. 1895. Price, $1.25 net.

This is an exceedingly useful book. It meets a felt need, and meets it in a most satisfactory manner. Many of our very best preachers have contributed sermons, and have taken pains to unite brevity, simplicity, and loyalty to Church principle and common sense. The Bishop of Pittsburg leads off with a sermon for Trinity Sunday, and while we dislike such phraseology as the assertion that "the distinction in the Trinity is . . . metaphysical," as conveying a sense of unreality to an unmetaphysical mind, and fear that the Bishop, unintentionally, has reduced the distinction of persons in God almst to a Sabellian distinction of qualities, we like his tone and practical way of preaching on a difficult topic. In this regard he has struck the keynote of the volume. Dogma is enunciated, but not in isolation from the practical life which grows out of true doctrine. We feel confident that the current prejudice against doctrinal sermons is really directed against the divorce of dogma and life—not against dogma as a *basis* of righteousness. One of the best of the sermons contributed is that for St. James' Day, by the Rev. F. W. Keator who exhibits very clearly the reasons why the Church observes saints' days. He makes the wise remark: "The Church professes to do nothing without a reason for doing it—a reason which shall justify the thing done, and commend it to all fair-minded men. Thus, the orderly division and arrangement of the Christian year has arisen out of a sense of responsibility which rests upon the Church to preach the whole Gospel of God." We commend the book most earnestly to our lay readers, and hope that the Young Churchman Company will soon issue their promised volume covering the other half of the Christian Year.

A Lent in London. A Course of Sermons on Social Subjects organized by the London branch of the Christian Social Union, and preached in the churches of St. Edmond, Lombard st., and St Mary-le-Strand during Lent, London and New York: Longmans, Green & Co. 1895. Pp. 239 Price, $1.25.

If one wishes to find the freshest, freest, most characteristic preaching of the present day, here it is. In this volume two dozen of the foremost English preachers, headed by the Archbishop of Canterbury, deal each in his own way with the vast social problems which confront the Church and the world. The contents vary widely in style and weight, but none of them are insignificant. Some of them are as fine examples of sermon-making as the Church of England has ever produced. Taken as a whole, they form a most interesting and stimulating volume, one which we wish many American clergy might read. The range of topics is very wide, and the points of view of the speakers are various. But they are at one in earnestly desiring and seeking to convey the Church's stores of divine grace into the waste places of English civilization, and prove her to be the people's Church. Where all is so good it is difficult to choose, but we must give our readers a sample of what is to be found in abundance in this book. It is from a sermon by the Rev. Percy Dearmer on "Art and Life:" "Holy Church has, with a strange pertinacity, persisted in her attachment to art throughout the dark ages of mammon's triumph in which our lot is cast. The dwellers in Philistia have wondered at her fanatical conduct; just as they could see nothing but money-making in life, so they could see nothing but manmillinery in art. 'Why this ridiculous attachment to mediæval forms and ceremonies?' they have been crying. 'What more can you need in public worship than a smooth frock-coat and a tumbler of water?' Churchmen, cankered many of them by the commercial worm, wavered. But Holy Church persisted in the teeth of prejudice and persecution. In the greater part of her the old lovely rites continued, with only some loss of their earlier purity; while in the very borders of the Philistines the ancient spirit flickered on; and even the Dean of Goth could do no worse than neglect his own cathedral; even the Bishop of Askelon suffered the incense to rise in silent protest to heaven, under his very nose. No art will rise in our midst, and no happy society will be possible, till we learn that great Christian truth of the dignity of labor. Thus is art bound up with life. Without leisure and pleasure in work, no amount of culture, or of criticism, or of cant about high art, will be of the slightest use. It is deeply, vitally, true, that only in proportion as work becomes more pleasing, more interesting, more noble, will the people come to love their work; and just as they love their work more, so will they be more industrious, more contented, and finer, better, manlier men."

Magazines and Reviews

The frontispiece of the October number of *The New England Magazine* is a fine portrait of Francis Parkman, which has never before been published. "Boston Light and the Brewsters," by R. G F. Candage, is a most interesting history and description of the famous light and group of islands at the entrance of Boston harbor. The article is beautifully illustrated. "The Boston Subway and Others," and the comparisons of this enterprise with similar ones in European cities, together with the large number of illustrations, make the article one of value. In a long and thorough article upon "American Emigration to the Canadian Northwest," Mr. S. A. Thompson discusses the comparative values of lands in the western part of our own republic and of Canada, and shows why it is that a very large emigration to the Canadian Northwest is now going on. Most readers will be astonished to know how large this emigration already is. Mrs. Kate Gannett Wells tells the story of "Deborah Sampson, a Heroine of the American Revolution." Miss Helen Leah Reed's story of "Miss Theodora" grows in interest. It is brightly illustrated, and the local color is such as makes the story doubly attractive to every one who knows the old West End of Boston. There are short stories by Dora Read Goodale and Miss Edith Elmer Wood, and there are several graceful poems.

"Religious Journalism and Journalists" is the title of an attractive illustrated article by Mr. George P. Morris in the October *Review of Reviews*. Mr. Morris not only sketches the striking personal characteristics of the more prominent religious editors of the day, but at the same time points out the general tendencies discernible in the aims and conduct of their papers. Sir Frederick Frankland, Bart., contributes an interesting account of "Matabeleland under the British South African Company." His narrative of the rapid growth of towns in that new country reads like the stories of Oklahoma current a few years ago. Messrs. Louis Becke and J. D. Fitzgerald offer a fresh and suggestive study of the politics and social life of the Maoris. The facts submitted by these writers seem to evidence a higher stage of political development among the native New Zealanders than has commonly been attributed to them. An article by Percy R. Meggy, secretary to the New South Wales Civil Service Inquiry Commission, throws light from the antipodes on some of the difficulties of the ever-present Civil Service problem. The Madagascar campaign, the massacre of missionaries in China, the Armenian question, and progress in South Africa under Cecil Rhodes (whose portrait serves as the frontispiece of this number of the *Review*), are matters of international interest which pass under editorial review.

Before the Convention adjourns its members will get tired and those who read its proceedings grow weary. But as it must adjourn after its twenty or twenty-five days—patience. No large body of men, most of whom are talkers, can do important business in twenty-four hours. How many were the days in which our Continental Congress labored and talked and talked and labored before they got "Declaration of Independence" in a form to be read by admiring or other millions. With "large letters" did St. Paul write to those foolish Galatians who wanted justification by Moses' law and not by Christ's gospel. He wrote it not at a sitting, we may well believe; patiently, and with guidance of God, were the large letters formed, until we have this Epistle to warn all, lest, led by blind guides, we fall into ditch or pit! Patience, therefore, for us; wisdom and grace and love to the Convention.—*Southern Churchman.*

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The Household

Consolation

BY THE REV. CHARLES S. OLMSTED, S.T.D.

Twilight weaves her solemn shadows
Over hill and over vale,
Fragrant are the summer meadows,
Peaceful are the waters pale;
Softly stars begin to twinkle,
Now through East and now through West,
While o'er all the gloom they sprinkle
Gentle gleams to speed our rest.

Day is ended and to-morrow
Lingers for a little while,
Evening now has time to borrow
From these both a blissful smile;
So in Paradise the holy,
Verging on both earth and heaven,
All is calm and sweet and lowly,
It is neither morn nor even.

Silence deepens, dews are falling,
Birds have folded up their wings,
For within my heart is calling
That one Voice the Spirit brings;
It is Jesus who has spoken,
Listen with me to His word,
For at times of peace unbroken
Hear I then our gracious Lord.

O beloved human brother!—
Thus He often calls me now—
Mournest thou for thy good mother?
Is the cloud upon thy brow?
I have led her to the fountains
Where the living waters flow,
I have led her through the mountains
Where the heavenly breezes blow.

I once mourned for My Mother
When I left her still on earth;
When I gave her to another
Pain was like a withering dearth;
Trust thine to Me till the morrow
When I bring thee to her face;
Know that Mine is all thy sorrow,
Know that thine is all My grace.

Now the stars shine out more brightly,
Now the dews bring holier peace;
All the world goes by me lightly
And my heart has great release;
As to Daniel at the river
Down through darkness hands are come,
He, of strength the only giver,
Strokes my lips and I am dumb.

Cooperstown, N. Y.

A Light in Cricket Alley

BY VIRGINIA C. CASTLEMAN

(*All Rights Reserved*)

VII.

It was a lovely summer morning at Riverside, the country residence of the Bryans. Everything that wealth and taste could do to beautify the house and grounds had been done; and even the heat of an August day was not intense in the private park where the branches of many trees overshadowed the walks; where rustic benches afforded pleasant places of rest; and where the murmur of the cool waters of the river at the foot of the hill could be plainly heard. Two persons were rambling through the park this particular morning—an old gentleman and a little boy. They were Rutherford Bryan and his grandfather; and the little boy was listening earnestly to what the white-haired man was telling him about some improvements to be made; for the child knew that some day he would own Riverside, and that it is a noble thing for a man to take good care of his property and to spend wisely the money God gives him to use. So Rutherford followed his grandfather about, listened while the workmen were receiving orders, and though he was but eight years old, understood many things which might have puzzled older boys, because he remembered and thought over the things he heard. Perhaps this was because he was an only child, and every one treated him as if he could understand what they talked about, even grandpa forgetting often that he was not talking to a grown-up person, but to his little grandson, whose mother still thought him young enough to wear long curls. Although he would rather have had short hair, Rutherford loved his dear mother so well that he patiently bore having his hair carefully brushed every day; and no one ever said to him that curls were not manly. No one could say such a thing to a boy with a brave, true spirit shining straight out of his earnest eyes as he fastened them upon whomsoever he might be speaking with.

"Grandfather," he was saying as the two sat down to rest under a large maple tree, "did I ever tell you about God's lighthouse?"

"Not that I remember, child. You told me about the little sick girl, Christie, at the hospital, but not about a lighthouse," and the old gentleman looked somewhat curiously into the eager blue eyes; for he knew that Rutherford had his own quaint way of telling things.

"It's a house for people to get something to eat when they're hungry, and a cup of coffee to warm 'em when they're cold. I mean the poor people, grandfather, not the people who live in a house like we do and have plenty to eat. And oh! it takes care of little children sometimes when they haven't any place to sleep—like Jesus, you know, when He had 'not where to lay His head;' and there's somebody goes to teach them—the poor people—about God and heaven. It's like a light on the sea, grandfather, when there's a storm, an' men go out in life-boats to bring people in who get shipwrecked. Don't you understand, dear grandfather?"

"I think I do, Rutherford," said the old gentleman, leaning heavily on his silver-headed cane, and watching the child's eager face with a softened light in his keen eyes. Rutherford went on:

"There must be a great many seas and storms in the world, grandfather, for the little red-haired girl says there is a place called Cricket Alley where there are lots of children; and Christie—the little girl who died at the hospital, and has 'a crown of brightest glory' to wear—Christie said she hoped some day God would send an angel there to make the little boys and girls white and pretty like daisies"—then the child paused, quite out of breath.

"Not so fast, my boy," said Mr. Bryan. "Your face is quite flushed, and I am getting confused about lighthouses and daisies in Cricket Alley—what do you know about Cricket Alley?"

"Now, grandfather, I'm sorry you don't quite understand me, an' it's so hard to 'splain things," answered the boy wistfully.

"Tell me what you want, child, and perhaps I can help you."

Rutherford's face brightened. "I would like to be that angel, grandfather, that God will send to help them—can't I be an earth angel, one of the ministering kind?"

"How could you be an 'earth' angel, Rutherford?"

A radiant smile played over the child's fair face, and he laid one soft little hand upon his grandfather's wrinkled one. "Didn't you say I would have lots of money some day?" he asked eagerly.

"When you are grown—a long time off, my boy."

"Didn't you tell mother you wanted to 'vest some money for me, grandfather?"

"I meant to put it into bank or railroad stock, child," answered the old man, smiling.

"Grandfather, don't you think I might 'vest a little now, just as I please—my own way, 'thout waiting till I'm grown?"

"How is your way, my boy?"

"To build a lighthouse in Cricket Alley—wouldn't that be an 'earth angel'?"

"You want to invest some money in God's bank? Well, Rutherford, perhaps that would be the safest place, after all. We will think about it, my boy," replied the old gentleman, rising slowly.

The golden-haired boy laughed gleefully, as he bounded beside his grandfather toward their beautiful home; and his earnest blue eyes were filled with a glad light, for Rutherford knew what it meant for Mr. Bryan to say:

"We will think about it, my boy."

His pretty young mother was standing in her rose garden as they neared the house; and the little boy ran eagerly to her side, exclaiming: "It's all right, mother dear; we're going to 'vest in God's bank."

VIII.

Winter had come again, and Cricket Alley looked bleak and deserted upon a certain evening in early December; for the inhabitants—such as did not frequent neighboring saloons—were crowded into their homes.

Hattie Ryder and her mother sat beside the fire in a much more comfortable room than formerly; for the girl had a knack of making a little money go a long way, and now that Mag had found a home with Mrs. Reede, and Tom could help with his small earnings, they had gradually added to their apartment some extra comforts, including a lounge; and a rug or two of inexpensive stuff gave an air of comfort to the place. Tom, with the assistance of a friendly carpenter, had made a neat set of bookshelves. He was now attending a night school, and had grown almost as tall as Hattie, though three years her junior. Mrs. Ryder's health had improved since her visit to Kempsville, and the family were more prosperous than they had been in years. The Ryders were happier, too; for God was in their thoughts and in their humble home. Hattie went to the window about dusk to see if Tom were in sight. As she drew back the curtain and looked out upon the dark, narrow street, she exclaimed joyously: "It won't be long, Mammy dear, before there's a light in Cricket Alley that will shine brighter than those in the saloons. Mr. Bryan says 'The Christie Home' will be opened in a week or two. Isn't it good to think of, Mammy? that we'll have a lighthouse of our own! Oh! we must help it to shine out brightly. I'm glad it will be named for Christie; she would be pleased. And it's built just where the old shoe shop stood. Don't you remember how old Mr. Miller used to sit by the window?"

"Yes," answered Mrs. Ryder. "I remember it well; and when we was young—Tom and me—we used to go and talk to 'im sometimes. Your father wasn't always a bad man, Hat—'twas drink did it! When we were young, he was a likely enough fellow, and he worked regular till he took to drinkin', an' sometimes I think 'twas that insurance money was as bad a curse as drink, Hat; he was always a thinkin' what he could get with it, an' he were a different sort from the Tom Ryder I married—he was!"

"Mebbe he'll come back some day, mammy dear, and we can help 'im to the Light," said Hattie, softly.

Her mother looked up wistfully, "Mebbe he will, my girl. I ain't so doubting as I once was. Hat, 'fore you came back

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to Cricket Alley," and the woman smiled into Hattie's hopeful face.

The thought of Tom Ryder coming back a changed man seemed almost too much to look forward to, yet Mrs. Ryder prayed for his return, that he might be rescued from the darkness of his sins. But a boyish step was heard outside, and the younger Tom, the boy who was his mother's pride and comfort, bounded into the room.

"I say," he cried excitedly, "that little chap's a brick, an' no mistake—the one what's give the money to build The Christie Home. He an' his grandfather—my! he's a elegant old gentleman—came into the store to-day; an' the minute the little un' saw me, he run over and held out his hand and smiled like a angel. An' he told me what a splendid plan they was talkin' over, to open our lighthouse on Christmas night, 'when Jesus was born,' he said so innocent like. An' they are going to give the Cricket Alley children a real Christmas tree, candles and all; an there's to be a 'lumination to all the windows, so the folks can see a long way off. Hat, they wants us to sing some of our hymns, the kind the children here can join in, so's we all feel at home. Hurrah! I say, hurrah for that little chap with the queer long name, and the curls a floatin' round his neck;" and Tom tossed his cap to the ceiling several times to relieve his feelings before he sat down to eat supper with his mother and Hattie.

Down town that very day the Bryan carriage had stood a long time before the entrance to one of the largest city stores, where everything from a doll to a complete outfit for children was displayed in bright array upon the counters. Books, toys, fancy work, clothes, and ribbons, presented a bewildering vision to Rutherford's sight as he followed his mother and grandfather from counter to counter, selecting presents for the Cricket Alley Christmas tree. The boy's cheeks were flushed with excitement, his large blue eyes sparkled as they glanced quickly about the store, and he listened to his grandfather's comments, or pointed out to the old gentleman things which pleased his childish fancy.

"Isn't it lovely, grandfather, to 'vest money for a Christmas bank? I never had such a jolly time before, 'cause I always had to wait until Christmas Day to know what I'd get, an' everybody was hiding presents from me. I'm glad I'm going to *give* Christmas things 'stead of getting them this year—it's like what Jesus says is 'blesseder to give,' isn't it?" and the little boy squeezed tightly his dear mother's hand as they walked to the toy counter.

"A dozen woolly lambs, please, mother!" he said in a whisper, "an' some tops that spin, and oh! a lot of cars an' engines!"

Mrs. Bryan smiled. "I'm afraid we'll never get home, Rutherford, if you stop so often, and even grandfather's patience is quite worn out."

"Bank stock has run low, my boy," said the old gentleman, "and we must go home now; the horses are restive, you see, with standing so long in the cold;" and presently the three purchasers were seated in their beautiful carriage, driving homeward.

YOUNG MOTHERS

should early learn the necessity of keeping on hand a supply of Gail Borden Eagle Brand Condensed Milk for nursing babies as well as for general cooking. It has stood the test for 30 years, and its value is recognized.

IX.

The Christie Home was illuminated; every window of its three stories shone with a brightness dazzling to the eyes of the dwellers in Cricket Alley, unaccustomed to such scenes. What is more, the crowd thronging its doorway and halls behaved with unwonted quietness, for they were proud of "Our Home," and there was a look of awe mingled with the curiosity depicted in most of their faces. The children crowded into the large, well-lighted room set apart for mission services and occasions like the present. An organ had been placed on one side of the beautifully decorated tree, and Hattie Ryder was prepared to lead the children in the singing of several familiar hymns. Tom and Maggie stood beside her (Maggie was home for the occasion) with expectant faces, while some half-dozen children surrounded the instrument, upon which they gazed with wonder, it being the first organ seen in their alley. For some days excitement had reigned in Cricket Alley over the wonderful events that daily took place, and the sight of the Bryan carriage had caused many comments; but little Rutherford's sweet, earnest face had won all hearts. He stood to-night beside his pretty young mother, near the cabinet organ, and waited for his grandfather's coming, an anxious flush upon his sweet face. "Father's coming too, isn't he, mother?" he asked presently. "Mr. Ames, isn't it nearly time to begin?"

The young minister in charge of the Christie Home had come with Mrs. Bryan and her little son, and the carriage had gone back for the two Mr. Bryans.

"Five minutes yet to the time, Rutherford," answered Mr. Ames, looking at his watch. "Be patient, little man. There they come now!" for the crowd had parted to admit the two men whom Rutherford thought the grandest and best in all the world. The child's eyes sparkled joyously as he watched their approach.

I am so sure that my little readers have seen Christmas trees as beautiful even as this one—the first ever known to the children of Cricket Alley—that I will not attempt to describe the sight which dazzled the eyes of these happy little ones. You must know how glad they were to receive their beautiful presents and to gaze upon the glittering branches lighted by the tiny flames of several hundred candles; but I think you would have liked best to hear them singing "Jesus loves me!" Everybody sang—the minister, and Mrs. Bryan, and the two Mr. Bryans, as well as the children in the long benches and the men and women about the doors; but clearly there arose above all other voices the bird-like tones of little Rutherford. I do not know why the sight of his dear, radiant face and the sound of his voice made tears fill the eyes of more than one rough man in the crowd, unless it was that the child always tried to use his voice as a gift from God, "to sing for God," as he had been taught from infancy.

Far back in the throng stood a ragged, hard-featured man, in whose shrunken figure it would have been hard to recognize the Tom Ryder of earlier years. Yet it was he come back again to Cricket Alley, a sick, suffering, sinful man. In the excitement of the hour, he had crept unnoticed by his old friends and neighbors into the shadow of the doorway to see what was the meaning of this wonderful illumination in the narrow street. He looked around at first to see if he could distinguish his wife and children in the crowd. Could that be the haggard, downcast woman he had deserted four years ago, that his Mag who sat near the front, neatly dressed, and with smiling countenance! And were those his children around the organ? Yes, that was certainly Tom junior, grown almost beyond his father's knowledge, but with the same look in his honest eyes, the same ruddy face as of old. But the man gave a start of surprise when his eyes fell upon the young girl at the organ, and he recognized in her the poor, abused Hattie whom he had driven homeless into the dark, cold night. The man rubbed his eyes in a dazed way, then groaned aloud; but just at this moment the singing began, and he forgot himself in listening. As one after another took up the strain, Tom Ryder's heart was touched; for he knew now that it was this same Jesus who had sent the light to Cricket Alley, though he knew not in what way unless by means of that golden-haired boy whose voice pierced his dull ears with its tenderness; almost the man thought that the Lord whose name he had so often profaned, had come back upon His birthnight as a child again to rebuke him for his evil life.

There was a sudden hush following the last chorus; then a man's voice cried out from the doorway: "Ask that little chap with the golden hair to sing by hisself some'at about the Light in Cricket Alley!" Mrs. Bryan touched Rutherford gently, and whispered, "Sing the last verse of that solo you sang at church to-day."

Without waiting a moment to be coaxed, the little boy stepped forward, clasped his hands together, and sang with thrilling sweetness:

"I heard the voice of Jesus say
I am this dark world's light;
Look unto me, thy morn shall rise,
And all thy day be bright;
I looked to Jesus, and I found
In Him my star, my sun;
And in that light of life I'll walk
Till traveling days are done."

* * * * *

It was all over, the wonderful illumination, and the crowd had gone away silently enough; but in the Ryder home a gaunt-looking man was saying to his wife: "I've come home, Mag; and there's been a light lit in this alley what won't die out soon. God bless the little lad, I say."

At this same moment, the Bryan carriage had drawn up in front of a handsome house in the residence part of the city; and the little singer, very tired and sleepy, with his golden head pillowed on his father's shoulder, was being lifted out and carried up the marble steps into the hall.

Rutherford opened his blue eyes as his father bade him good night, murmuring dreamily:

"Have all the windows in the Christie home been lighted, father dear? They need a big light in Cricket Alley!"

THE END

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Etiquette in Letters

BY THE BISHOP OF GEORGIA

It is not often we set ourselves up as autocrats in secular concerns or assume to be a *censor morum*, but there is one matter in which we are forced to that position by circumstances attending the proper and necessary duties of the episcopal office. To acquire information essential to the successful prosecution of our lawful work, to advise with men of all ranks and stations, to set the interests of the Church in this diocese plainly before Churchmen, and to enlist their co-operation involves, a correspondence of from 2,500 to 3,000 letters per annum from the Bishop's desk. It is surprising to know how few of his letters receive a prompt, a direct, or any sort of an answer at all.

Now penmanship and letter-writing are not our "fad;" we would gladly dispense with all but one or two hundred letters a year. No letter goes from the Bishop's house without a purpose, which cannot be fulfilled without a reply. In this connection, we desire to lay down a few comprehensive canons which the civilized world has accepted and approved.

1. Printed circulars without writer's signature may be either answered, read, or thrown in the waste-basket.

2. Anonymous letters go into the fire without perusal.

3. Letters to which are attached the signature of a writer whom we know personally or officially, demand an answer, whether printed, hectographed, manifolded, type-written or pen-written by the sender, unless such letters are insulting, indecent, or profane.

4. A writer in good standing in any community has a right to expect an answer to his letters, if it be nothing more than a bare acknowledgment. Insulting, impertinent, or other improper letters, should be returned to the sender.

We should not express ourselves in this matter had not experience taught us that this education has to be supplied. We can cite instance after instance in which we have written and had no answer, and not a few cases in which we have written at least three times, with every probability that the letters were received, and no answer. We hold ourselves subject to the canons given above, and we hold likewise our correspondents responsible for a civil acknowledgment of a civil letter. We have made the mistake of writing to some people who, we judged, were acquainted with the rules given. We shall certainly not write to them again on any subject whatsoever, having placed their names on the *Index Expurgatorium*.

But to return, one of the most blessed encouragements we have are occasional short letters with a few kind words. These thrill us with warmth and new life. We bless these people and pray for them. For the rest of our correspondents, let us suggest that if they have anything to say in writing to *say* it, and not write about it; in the next place, to write so that we can read it without a microscope. Again, not to imagine that the writer is the only solitary correspondent with the Bishop; and lastly, sometimes to append this phrase: "Do not trouble to reply." There are a few people whom we positively revere, because in their letters they always act out these suggestions. Bless their dear hearts, they are jewels. Some of the sweetest letters we get are from children, ending: "God bless our dear Bishop." We have all these various kinds on our desk, some with a sting in the tail, but many more bidding us "God-speed;" I wish "I could do more;" "Go on in your noble work;" "I do this with delight;" and some from the most active and hard-pressed business men, whose closing sentence is like the breath of a violet. A fine art is this letter writing, and nothing except intimate knowledge of his every-day life so perfectly discloses the gentleman and the Christian, or its opposite. Take care how you write.—*The Church in Georgia.*

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From cold to heat and from heat to cold, are experienced at this season. They threaten danger to the system, and are frequently the cause of colds, coughs, pneumonia, rheumatism, and catarrh. Now is the time when the blood must be kept pure and rich and the body as strong and vigorous as possible.

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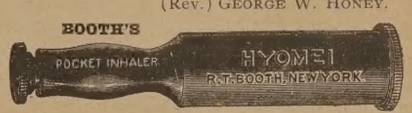

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Daniel Webster, in the famous White trial in Salem, Mass., years ago, declared that "murder will out." This maxim has been found applicable to many other things besides murder. Housewives know it to be true when there is alum in baking powder. A bitterness in the bread at once betrays the alum's presence. The alum bitterness "will out," and physicians, who understand the harmful effect of alum on the system, are at a loss to know why people continue to buy baking powders containing it. There is no economy in using these cheap powders, for a pure cream of tartar powder, such as Dr. Price's was shown to be at the World's Fair, goes so much farther and gives so much better results, there is no doubt of its being more economical in the long run.

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Nervous Dyspepsia.
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Since the introduction of

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Hints for Housekeepers

VALUE OF APPLES.—There is no better aid to digestion, in certain cases, than the cooked apple. It is a recognition of this truth—though doubtless the recognition came before the truth was fully appreciated—which assigns apple sauce as an accompaniment of roast pork, goose, and other rich meats, which are apt to make trouble with the digestive powers. The derangements arising from eating too freely of meats, of almost any kind, are corrected by the use of an apple regimen, the fruit being used either cooked or raw. Paradoxical as it may sound, the free use of fruit acids, of which the apple is the very best repository, tends to decrease that very common disorder, acidity of the stomach, the chemical action of the related elements changing the acids into alkaline carbonates, which tend to neutralize any acid condition of the system.—*Hall's Journal of Health.*

CANNED GOODS.—In these days of universal canning—and they are not by any means mentioned in a disparaging sense—there is more or less danger that imperfect goods may be purchased. Unfortunately, there are cheap, poor, unreliable articles put into cans, as well as offered in other ways. An eminent physician, who has carefully studied the matter, lays down some rules for the guidance of housekeepers, based upon his investigations, which are well worth bearing in mind and observing in the selection of canned food material. His instructions are to "reject every article that does not show the line of rosin round the edge of the solder of the cap, the same as is seen on the seam on the side of the can. Reject every can that does not have the name of the manufacturer or firm upon it as well as the name of the company or town where manufactured. Standards have all this. Reject every tin that shows any sign of rust around the cap on the inside of the head of the can. If housekeepers are educated on these points, then the muriate of zinc amalgam will become a thing of the past."—*Good Housekeeping.*

WORK, BUT DO NOT WORRY.—It is not easy to measure the amount of work man can do, if he will keep cool and calm, and keep steadily at it. It is the jerky, fretful, worrying work that kills men. One mighty lift and a man is dead. He might have safely lifted ten thousand times as much had he taken time and used moderation and good sense. A silly boy tries to imitate some bragging fool, or compete with or outdo some one who is older, heavier, stronger, or abler than he. He 'beats," but he is beaten; and the rest of his life he is a cripple or an invalid, and has plenty of leisure to consider his folly. Anger, emulation, or any human passion which stimulates to intense exertion may bring prolonged feebleness and infirmity, or instant death. A fit of rage has cost many a man his life. So all intense emotions, all envies, jealousies, and wrong feelings, ruin digestion, injure the appetite, and break down the human constitution. "It is not the intellectual work that injures the brain," says the *London Hospital*, "but emotional excitement. Most men can stand the severest thought and study of which their brains are capable and be none the worse for it; for neither thought nor study interferes with the recuperative influence of sleep It is ambition, anxiety, and disappointment, the hopes and fears, the loves and hates of our lives, that wear out our nervous system and endanger the balance of the brain. 'Let your moderation be known unto all men.'"

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